



The PANTHEON was built by MAGRIPPA Son in law to AUGUSTUS CÆSAR and according to the signification of its name, dedicated to the Honour of all the Gods, every of whose Images were plac'd in several Niches round the same. The Building wth some diminution continues to this day only Pope BONIFACE IV. re-consecrated it to the worship of the Virgin MARY and all the Saints Male and Female. It is now call'd the Church of S. MARIA ROTONDA.

THE
PANTHEON,
Representing the
FABULOUS HISTORIES
OF THE
Heathen GODS

And Most
Illustrious **HEROES,**
IN A

Short, Plain, and Familiar Method, by
Way of **DIALOGUE.**

Illustrated and adorned with elegant Copper
Cutts of the several **DEITIES.**

WRITTEN

By **FRA. POMEX**, of the Society of *Jesuits*;
Author of the *French and Latin Dictionary*;
for the Use of the **DAUPHIN.**

The *Seventh* **EDITION:**

IN WHICH

The whole Translation is revised, and much amended:
Whereby it is now made more fit than any of the
former Impressions

For the Use of Schools.

By **ANDREW TOOKE, A.M.**

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TO THE READER.



IS confessed that there are already many Books publish'd on the present Subject, two or three of which are in our own Tongue, and those without doubt will by some Men be thought enough. But since this can be the Opinion but of a few, and those un-experienc'd People, it has been judg'd more proper to regard the Advice of many grave Persons of known Skill in the Art of Teaching; who, tho' they must acknowledge that Godwin, in his Antiquities, has done very well indeed in the Whole, yet can't but own

To the Reader.

that he has been too short in this Point :
That Rosse also, tho' he deserves Commenda-
tion for his Mythology, is yet very tedious,
and as much too large ; and that Galtru-
chius, as D'Assigny has translated and
dish'd him out to us, is so confused and art-
less in its Method, as well as unfortunate in
its Correction, that it in no wise answers the
Purposes it was design'd for. And here-
upon this Work was recommended to be tran-
slated, being first well approved by learned
Gentlemen, as is above-mentioned, for its
easie Method and agreeable Plainness. Be-
sides, it having been written by so learned
a Person, and that for the Use of so great
a Prince, and so universally receiv'd in our
Neighbour-Nations, as to have Sold seve-
ral Impressions in a short Time, there was
no room to doubt of its being well received
here. As for the Quotations out of the Latin
Poets, it was considered a while, whether
they should be translated or not, but it was
at last judg'd proper to print them in English,
either from those who had already rendred
them

To the Reader.

them well; or, where they could not be had, to give a new Translation of them, that so nothing of the whole Work might be out of the Reach of the young Scholar's Understanding. For whose Benefit chiefly as this Version was intended, so in this last Impression Care has been taken, not only to move the Citations to the Ends of the Pages, Sections, or Chapters; which before lying in the Body of the Discourse, and making part of it, the Sense was greatly interrupted, the Connection disturbed, and thereby a Confusion oft-times created in the Understandings of some of those younger Scholars, into whose Hands it was put, by such an undue and improper Mixture of English and Latin, of Prose and Verse: And farther, to make it still more plain and familiar, and thereby better suited to their Capacity, and more proper for their Use, such ambiguous Expressions, and obscure Phrases have been removed, and such perplex'd

To the Reader.

plex'd Periods rectify'd, as had been found, either to cause a Misunderstanding of the Author's Meaning, or to lead the Scholar into Barbarism, in rendering any part of it into Latin, when such Translations have been imposed as a Task. And lastly, a complete and significant Index, instead of a Verbal one before, has been added to this Impression, whereby any thing material in the whole Book may be readily found out; the Usefulness of which need not be mentioned here, since the Want of it in all the former Editions, has hitherto been so much, and so justly complained of, by most of those many Masters, who have made use hereof in their Schools.

Charter-House,
June 30, 1713.

Andrew Tooke.

The

The PARTS of this WORK.

T HE Approach to the <i>Pantheon</i>	I
PART I. Of the Celestial or Heavenly Gods	12
The Celestial Goddesses	99
P. II. Of the Terrestrial or Earthly Gods	158
The Terrestrial Goddesses	191
The Gods of the Woods, and the Rural Gods	224
The Goddesses of the Woods	238
The Nymphs	254
The Inferior Deities	259
P. III. Of the Marine Gods, or Gods of the Sea	262
The Monsters of the Sea	271
P. IV. Of the Infernal Deities	277
The Fates	290
The Furies	292
The Judges of Hell	296
The most famous of the Condemn'd in Hell	297
The Monsters of Hell	306
The <i>Elysian</i> Fields	311
P. V. Of the Subordinate and Miscellaneous Deities	313
P. VI. Of the Adscriptitious Gods, Demi-Gods, and Heroes	343
AN APPENDIX of Virtues and Vices which have beendeify'd	388

Glasgow

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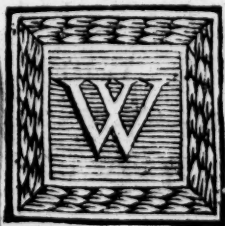


I
OF THE
G O D S
OF THE
HEATHENS.

CHAP. I.

*The Approach to the Pantheon. The Original of
Idolatry.*

PALÆOPHILUS.



H A T sort of Building is that before us, of so unusual a Figure? For I think it is round, unless the Distance deceives my sight.

Mystagogus. You are not deceiv'd. It is a place well deserving to be visited in this, the *Queen* of Cities. Let us go and view it, before we go to any other place.

P. What is its Name?

B

M. The

M. The *Fabulous Pantheon*. That is, the *Temple of all the Gods*, which the Superstitious Folly of Men have feign'd, either thro' a gross Ignorance of the true and only God, or thro' a detestable Contempt of him.

P. What was the Occasion of the feigning of many Gods?

M. Many Causes thereof may be assign'd, but these four were the principal ones; upon which, as on so many Pillars, the whole Frame of this Fabrick depends.

1. The *first Cause of Idolatry was the folly and perverseness of the Mind of Man*, which hath deny'd to Him, who is the inexhausted *Fountain* of all Good, the Honors that it hath attributed to *muddy Streams: digging* as the Holy Prophet complains, *to themselves broken and dirty Cisterns, and neglecting and forsaking the most pure Fountain of living Waters*. It ordinarily happen'd after this manner. ⁴ If any one did excel in Stature of Body, if he was endu'd with Greatness of Mind, or Clearness of Wit, he first made himself to be admir'd among the ignorant Vulgar: this Admiration was by degrees turn'd into a profound Respect, till at length they paid him greater Honour than Man ought to receive, and ascrib'd the Man into the number of the *Gods*. Whilst the more Prudent were either carried away with the Torrent of the Vulgar Opinion, or were unable, or at least afraid to resist it.

¹ Vid. Euseb. Lactant. Clem. August. Plat. Cicer. ² Sap. 14. ³ Jerem. 2. 13. ⁴ Diodor lib. 17. Plutarch. in Lyfand. ⁵ Val. Max. I 8. ult, Cic. de rep ap. Aug. 3. de civ. c. 5.

Of the Gods of the Heathens.

3

2. *The sordid Flattery of Subjects towards their Princes was a second Cause of Idolatry.* For, to gratifie their Vanity, to flatter their Pride, and soothe them in their Self-conceit, they erected Altars and set the Images of their Princes on them ; to which they offer'd Incense in like manner as to the Gods ; ¹ and many times also while they were yet living.

3. *A third Cause of Idolatry was an^r immoderate Love of Immortality in many,* who studied to attain to it, by leaving Effigies of themselves behind them, imagining, that their Names would still be preserv'd from the Power of Death and Time, so long as they liv'd after their Funerals in Brasses, or breath'd in living Statues of Marble.

4. ² *A preposterous desire of perpetuating the Memories of extraordinary and useful Men to future Ages was the fourth Cause of Idolatry.* ⁴ For to make the Memory of such Men eternal, and their Names immortal ; they made them Gods, or rather call'd them so.

P. But who was the first Contriver and Assertor of False Gods ?

M. ³ *Ninus*, the first King of the *Assyrians* was, as it is reported : who, to immortalize the Name of his Father *Belus*, or *Nimrod*, worshipped him with Divine Honours after his Decease.

P. When, and in what manner do they say that happen'd ?

¹ Athen. lib. 6. dipnoseph. cap. 6. de Demetrio Poliorcete. Sueton in Julio c. 76. & 84. ² Pontan. L. 1. c. de Saturn. ³ Thucyd. l. 7. Plutarch. Apopht. Lacon 4. Cic. 1. de nat. Deor. 1 Sap 14. ⁴ Vid. Annal. Salian. ann. 1000. Hier. in Ezech. & in Oseam.

M. I will tell you. After *Ninus* had conquer'd many Nations far and near, and had built the City call'd after his Name, *Ninive* ; in a publick Assembly of the *Babylonians* he extoll'd his Father *Belus*, the Founder of the City and Empire of *Babylon*, beyond all measure, as his manner was, and represented him, not only worthy of perpetual Honour amongst all Posterity, but of an Immortality also among the Gods above ; he exhibited a Statue of him that was curiously and neatly made, to which he commanded them to pay the same Reverence that they would give to *Belus* alive : and if at any time an Offender should fly to this Statue, it was not lawful to force him away from thence to Punishment, because he appointed it to be a common Sanctuary to the miserable. This thing easily procured so great a veneration to the dead Prince, that he was thought more than Man, and therefore created a God under the Title of *Jove*, or as others please, *Saturn* of *Babylon* : where a most magnificent Temple was erected to him by his Son, and dedicated with variety of Sacrifices, in the two thousandth Year of the World, which was the last Year but one of the Life of *Noah*. And from thence, as from a Pestilential Head, the Sacrilegious Plague of Idols passed, by a kind of Contagion, into other Nations, and dispersed it self every where about.

P. What? Did all other Nations of the World worship *Belus*?

M. All indeed did not worship *Belus* ; but after this beginning of Idolatry, several Nations form'd to themselves several Gods ; receiving into that Number not only mortal and dead Men,
but

but Brutes also, and, which is a greater wonder, inanimate things, even the most mean and pitiful. For it is evident from the Authority of innumerable Writers, that the *Africans* worshipped the Heavens as a God; the *Persians* adored Fire, Water, and the Winds; the *Lybians*, the Sun and Moon; the *Thebans*, Sheep and Weefels; the *Babylonians* of *Memphis*, a Whale; the Inhabitants of *Mendes*, a Goat; the *Theffalians*, Storks; the *Syrophenicians*, Doves; the *Egyptians*, Dogs, Cats, Crocodiles and Hawks; nay Leeks, Onions and Garlick. Which most senseless Folly ¹ *Juvenal* wittily exposes.

P. But certainly, the ancient Inhabitants and most wise Citizens of *Rome* did not so sottishly receive these Images of *Vain* Gods, as those *Barbarous* Nations did, to whom they were superiour, not in Arms only and Humanity, but in Wit and Judgment.

M. You are mistaken, Sir; for they exceeded even those *Barbarians* in this sort of Folly.

P. Say you so?

M. Indeed. For they deified and adored not only Beasts and things void of all sense, but which is a far greater madness, they worship'd also Murderers, Adulterers, Thieves, Drunkards, Robbers, and such like *Pests* of Mankind.

P. How many, and what kind of Gods did the *Romans* worship?

¹ *O sanctas gentes, quibus hæc nascuntur in hortis
Numina* —

Religious Nations sure, and blest Abodes,
Where ev'ry Orchard is o'er-run with Gods.

M. It is scarce possible to recount them : When besides their own Country-Gods and Family-Gods, all Strange Gods that came to the City were made free of it. Whence it came to pass in time, that when they saw their *Precincts* too narrow to contain so many, Necessity forc'd them to send their Gods into *Colonies*, as they did their Men. But you will see these things which I cursorily tell you, more conveniently and pleasantly by and by, with your own Eyes, when you come into this *Pantheon* with me; where we are now at the Door. Let us enter.

C H A P. II.

The Entrance into the Pantheon. A Distribution of the Gods into several Classes.

P. **G**OOD God! What a Crowd of *dead Deities* is here, if all these are Deities, whose Figures I see painted and described upon the Walls?

M. This is the smallest part of them. For the very Walls of the City, although it be so large, much less the Walls of this Temple, cannot contain even their *Titles*.

P. Were all these Gods of the same Order and Dignity?

M. By no means. But as the *Roman People* was distributed into three Ranks, namely, of
: *Senators*

² *Senators* or *Noblemen*, *Knights* or *Gentlemen*, *Plebeians* or *Citizens*: as also into ³ *Noble*, *New raised* and *Ignoble*; (Of which the *New raised* were those who did not receive their Nobility from their Ancestors; but obtain'd it themselves by their own Vertue) so the *Roman Gods* were divided into three, as it were, *Classes*.

The first Class is of the ³ *Superiour Gods*, for the People paid to them a higher degree of Worship; because they imagin'd that these Gods were more eminently employ'd in the Government of this World. These were call'd also ⁴ *Select*, because they had always had the Title of *Celestial* Gods, famous and eminent above others, of extraordinary Authority and Renown. Twelve of these were stiled ⁵ *Consentes*, because in Affairs of great importance, *Jupiter* admitted them into his Council. The Images of these were fix'd in the *Forum* at *Rome*: six of them were Males, and six Females; commonly without other additions called the *Twelve Gods*; and whose Names *Ennius* comprises in ⁶ a Distich.

These *Twelve Gods* were believed to preside over

² *Patricii*, *Equites*, & *Plebei*. ³ *Nobiles*, *Novi* & *Ignobiles*. *Cic. pro Muren.* ⁴ *Dii Majorum Gentium* ⁵ *Selecti*. ⁵ *Consentes* quasi *Consentientes*. *Senec. l. 2. quest. Nat. Lucian. dial. de Deorum concil. Plaut in Epidico.*

⁶ *Juno*, *Vesta*, *Minerva*, *Ceres*, *Diana*, *Venus*, *Mars*, *Mercurius*, *Jupiter*, *Neptunus*, *Vulcanus*, *Apollo*.

Dempster paralip. ad c. 3. div. l. 1.

In posteriore hoc versu alii legunt *Jovis*, non *Jupiter*; & melius meo judicio; olim enim *Jovis* in nominativo dicebatur; elisâ, metri gratiâ, ultimâ literâ.

the *Twelve Months* : to each of them was allotted a Month ; *January* to *Juno*, *February* to *Neptune*, *March* to *Minerva*, *April* to *Venus*, *May* to *Apollo*, *June* to *Mercury*, *July* to *Jupiter*, *August* to *Ceres*, *September* to *Vulcan*, *October* to *Mars*, *November* to *Diana*, *December* to *Vesta*. ¹ They likewise presided over the *Twelve Celestial Signs*. And if to these *Twelve Dii Consentes*, you add the Eight following, *Janus*, *Saturnus*, *Genius*, *Sol*, *Pluto*, *Bacchus*, *Tellus*, and *Luna*, you will have all the *Select Gods*, i. e. *Twenty*.

The second *Classis* contains the Gods of lower Rank and Dignity, who were stiled *Dii minorum Gentium* ; because they shine with a less degree of Glory, and have been placed among the Gods, as ² *Tully* says, by their own Merits. Whence they are called also ³ *Adscriptitii*, *Minuscularii*, ⁴ *Putatitii* and ⁵ *Indigetes*. Because they now wanted nothing ; or because being translated from this Earth into Heaven, they conversed with the Gods ; or being as it were fixed to certain places, committed peculiarly to their Care, they dwelt in them to perform the Duty entrusted to them. Thus *Aeneas* was made a God, by his Mother *Venus*, in the manner described by ⁶ *Ovid*.

¹ *Manilii Astron.* l. 2. ² *de Natura Deorum* l. 2. ³ *Var.* apud *August.* ⁴ *Lucian dial. de Deor. conc.* ⁵ *Indigetes* quod nullius rei indigerent, quod in Diis agerent, vel quod in iis (sc. locis) degerent. *Serv. in 12. Æn. Liv. l. 1.*

⁶ *Lustratum genitrix divino corpus odore
Unxit, & ambrosia cum dulci nectare mixta
Contigit os, fecitque Deum, quem turba Quirini
Nuncupat Indigetem, temploque, arisque recepit.*

The Gods of the third and lower *Classis* are sometimes called ¹ *Minuti*, *Vesui* and *Miscellanei*, but more usually ² *Semones*, whose Merits were not sufficient to gain them a place among the *Celestial Gods*; yet their Vertues were such that the People thought them superiour to mortal Men. They were called ³ *Patellarii* from certain small ⁴ dishes in which the Ancients offer'd to the Gods their Sacrifices, of which ⁵ *Ovid* makes mention.

To these we ought to adjoin the Gods called ⁶ *Novensiles*, which the *Sabines* brought to *Rome* by the Command of King *Tatius*, and which were so named, as some say, because they were ⁷ latest of all reckoned among the Gods: or because they were ⁸ Presidents over the Changes, by which the things of this World subsist. *Cincius* believes them to have been the *strange Gods of conquered Countries*: whereof the Numbers were so vast, that it was thought fit to call them all in

His Mother then his Body purifi'd
Anoints with sacred Odors, and his Lips
In *Nectar* mingled with *Ambrosia* dips;
So deifi'd: whom *Indiges* *Rome* calls,
Honour'd with Altars, Shrines and Festivals.

¹ Horat. l. 3. carm. ² *Semones* vulgo dicebantur quasi Semi-homines, antiqui enim *hominem* dicebant *hemonem*. Ap. Guther. l. 1. cap. 4. de jur. man. Lips. l. 2. ant. lect. c. 18. ³ Plautus in *Cistell*. ⁴ Fulgent. Placid. ad *Chalcid*.

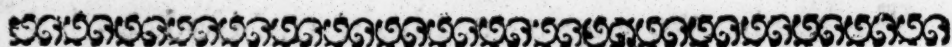
⁵ *Fert m. ssos Vestæ pura patella cibos*. Fast. l. 6.

To *Vestæ's* Deity with humble Mefs,
In cleanly Dish serv'd up they now address.

⁶ Liv. l. 8. Varro de lingua lat. ⁷ quod novissimi omnium inter Deos numerati sint. ⁸ Novitatum præfides, quod omnia novitate constent aut redintegrentur. Apud Gyrald. synt. i. general

general : *Novensiles*, lest they should forget any of them. And lastly, to this *Classis* also we must refer those Gods and Goddeffes by whose help and means, as ² *Tully* says, Men are advanced to Heaven, and obtain a place among the Gods; of which sort are the principal Vertues, as we shall particularly shew in its proper place.

² Arnob. 3. adv. Gentes, ² de Nat. Deor. l. 2.



C H A P. III.

A View of the Pantheon. A more Commodious Division of the Gods.

P. I Cast my Eyes very curiously every where about me, and yet I do not see the three *Classes* of the Gods, that you have described just now.

M. Because there is made here another and more convenient Division of them ; which we will follow also if you please in our Discourse.

P. How can I refuse to my self that most useful Pleasure which I shall reap from your Conversation ?

M. You see that the Three Classes, which I mentioned to you, are here divided into six, and painted upon the several parts of the *Pantheon*.
 1. You see the *Celestial* Gods and Goddeffes, upon an Arch. 2. The *Terrestrial*, upon the Wall on the Right Hand. 3. The *Marine* and
River

Of the Gods of the Heathens.

II

River Gods, upon the Wall on the Left. 4. The *Infernal* in the lower Apartment by the Pavement. 5. The *Minuti* or *Semones* and *Miscellanei*, before you. 6. The *Adscriptitii* and *Indigetes* behind you. Our Discourse shall likewise consist of six Parts; each of which shall lay before you, whatsoever I have found most remarkable amongst the Best Authors upon this Subject: if at least my Talkativeness is tolerable to you.

P. Sir, you jest when you call it Talkativeness. Can any discourse be more pleasant to me?

M. Then since it pleases you, let us sit down together a while: and since the Place is free from all Company, we will take a deliberate View of this whole Army of Gods, and inspect them one after another; beginning, as it is fit, with the *Celestial*, and so with *Jove*, according to the direction of the : Poet.

* *Ab Jove principium Musa: Jovis omnia plena.*
From the great Father of the Gods above
My Muse begins: for all is full of *Jove*.

Virg. Eclog. 3.

C H A P.

C H A P. IV,
Of the Celestial Gods. J U P I T E R.
His Image,

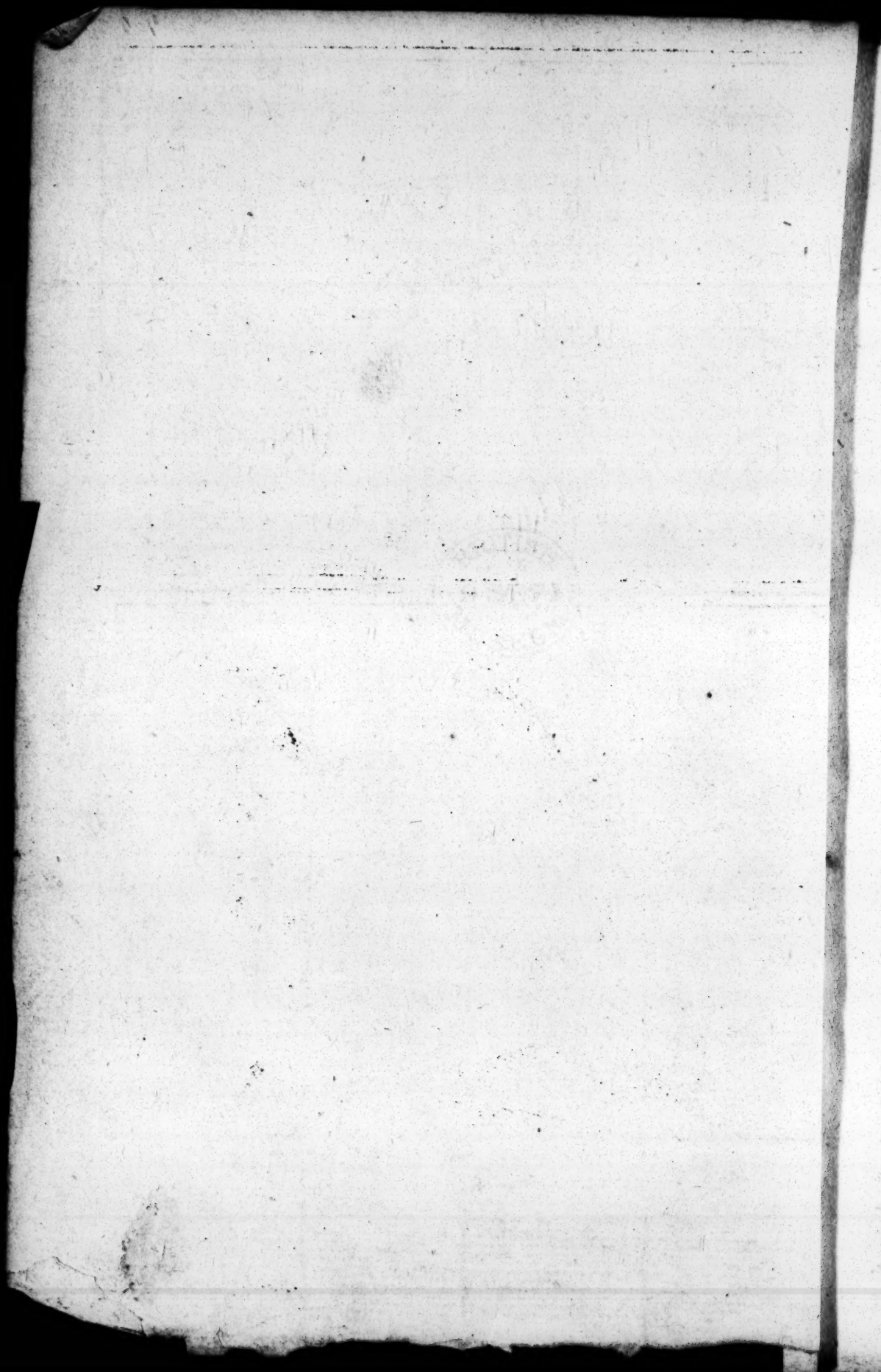
M. **T**HE Gods, commonly call'd *Celestial*, are these that follow : *Jupiter, Apollo, Mars, Mercury, and Bacchus.* The *Celestial Goddesses* are, *Juno, Vesta, Minerva or Pallas, Venus, Latona, and Bellona.* We will begin with the King of them all. *Jupiter.*

P. Where is *Jupiter* ?

M. Look up to the Arch. You may easily know him by his Habit. That is ¹ *the Father and King of Gods and Men*, whom you see sitting in a Throne of Ivory and Gold under a rich Canopy, with a Beard, holding Thunder in his Right hand, with which he heretofore conquer'd the rebellious Giants. His Scepter they say is made of Cypress, which is a Symbol of the Eternity of his Empire, because that Wood is free from Corruption. Near him sits an *Eagle* : either ² because he was brought up by it ; or heretofore an *Eagle* resting upon his Head, portended his Reign ; or ⁴ because in his Wars with the *Giants*, an *Eagle* brought him his Thunder, and thence receiv'd the Title of ⁵ *Jupiter's Armour bearer.* He has golden Shoos and an embroidered Cloak, diversified with various Flowers and Figures of Animals : which *Diony-*

¹ Divum pater atque hominum rex Virg. *Æn* 1. Pausan. in *Eliac.* Lucian de sacrific. ² Apud Laert. 1. 8. ³ Mæro ap. Nat. Com. ⁴ Sery. in *Æn*. 1. ⁵ *Jovis Armiger.* Virg. *Æn*. 5.
sius





sius the Tyrant, ¹ as it is said, took from him in Sicily, and giving him a Woollen Cloak instead of it, said, that *that would be more convenient for him in all Seasons, since it was warmer in the Winter, and much lighter in the Summer.* Yet let it not seem a wonder to you, if by chance you should see him in another place, in another Dress. For he uses to be deck'd in several Fashions, according to the various Names he assumes, and the diversity of the People amongst whom he is worshipped. Particularly you will smile when you see him amongst the ² *Lacedemonians* without Ears, when the *Cretans* are so liberal therein to him, that they give him four. So much for the Figure of *Jupiter*. For if it were my design to speak of his *Statue*. I should repeat here what ³ *Verrinus* says, that his Face upon Holy-days ought to be painted with Vermillion: as the Statues of the rest of the Gods also us'd to be rubb'd with Ointments, and adorn'd with Garlands, according to an observation of ⁴ *Plautus*.

P. Was the Power of darting Thunder and Lightning in the Hands of *Jupiter* only?

M. The learned ⁵ *Hetrurians* teach us, that this Power was committed to nine Gods, but to which of them, it does not plainly appear. Some, besides *Jupiter*, mention *Vulcan* and *Minerva*, whence the Phrase, *Minervales manubiæ* signifies Thunder (as the Books of those ancient *Hetrusci* called Strokes of Thunder *Manubias*) because the

¹ Cicero de nat. Deor. l. 3. ² Plut. de Osir. & Isid. ³ Ap. Guther de jur. Man. Plin. l. 33. cap. 7. ⁴ in Afinar. ⁵ Plin. l. 2. c. 51. Serv. 1. & 2 Æn.

14 Of the Gods of the Heathens.

noxious Constellation of *Minerva* causes Tempests in the *Vernal Equinox*. ¹ Others say, Thunder was also attributed to *Juno*, to *Mars*, and the *South Wind* : and they reckon up several kinds of Thunders ; as *Fulmina* ² *Peremptalia*, *Pestifera*, *Popularia*, *Perversa*, *Renovativa*, *Ostentatoria*, *Clara*, *Familiaria*, *Bruta*, *Consiliaria*. But the Romans commonly took notice of no more than Two. ³ The *Diurnal* Thunder which they attributed to *Jupiter* ; and the ⁴ *Nocturnal*, which they attributed to *Summanus* or *Pluto*. Now let us go on to *Jupiter's* Birth.

¹ Serv. Æn. 8. ² Plin. l. 2. c. 43. 51, 52. Amm. Marcel. l. 2. ³ *μεγεθυνοβόλια ἡμέριος*. ⁴ *μεγεθυνοβόλια νυκτεριος*. Ex Guth. de jur. Man. lib. 1. c. 3.

S E C T. II.

Jupiter's Descent and Education.

P. **W**H O were *Jupiter's* Parents?

M. One Answer will not fully satisfy this one Question, since there is not one *Jupiter* but many, who are sprung from different Families. ¹ Those who were skill'd in the Heathen Theology reckon up three *Jupiters* ; of which the first and second were born in *Arcadia*. The Father of the one was *Æther* ; from whom *Proserpine* and *Liber* are said to be born. The Father of the other was *Cœlus* ; He is said to have begot *Minerva*. The third was a *Cretan*, the Son of *Saturn* ; whose Tomb is yet extant in the *Isle* of *Crete*. ² But *Varro* reckons up Three hundred *Jupiters* : ³ and others

¹ Tull. de Nat. Deor. l. 3.

² Ap. Augustinum de Civitate. ³ Euseb. Cæs. l. 3. præp. Evang. count

count almost an innumerable Company of them ; for there was hardly any Nation, which did not worship a *Jupiter* of their own, and suppose him to be born amongst themselves. But of all these, the famousst *Jupiter* according to the general Opinion, is *He* whose Mother was *Ops* and whose Father was *Saturn* ; to whom therefore all, that the Poets fabulously write about the other *Jupiters*, is usually ascribed.

P. Where, and by whom was this *Jupiter* educated ?

M. He was educated where he was born, that is, upon the Mountain *Ida* in *Crete* : but by whom, the variety of Opinions is wonderful. For some affirm that he was educated by the *Curetes* and *Corybantes*, some say by the *Nymphs* ; and some, by *Amalthæa* the Daughter of *Melissus* King of *Crete*. Others on the contrary have recorded, that the Bees fed him with Honey. Others, that a Goat gave him Milk. Not a few say, that he was nourish'd by Doves. Some, by an Eagle : many, by a Bear. And further, it is the Opinion of some, concerning the aforesaid *Amalthæa*, that she was not the Daughter of *Melissus*, as we now mention'd ; but the very Goat which suckled *Jupiter*, whose Horn, it is said, he gave afterwards to his Nurses, with this admirable Privilege, that whoever possess'd it, should immediately obtain every thing that they desired. They add besides, that after this Goat was dead, *Jupiter* took her Skin and made a Shield of it ; with which he singly combated the Giants : whence

1 Vide Nat. Com. in Jovi. 2 Cornu Amalthææ.

that Shield was call'd *Aegis* ¹ from a Greek word which signifies a *Goat*, which at last he restored to life again, and giving her a new Skin, plac'd her amongst the Celestial Constellations.

ἡ ἀπὸ τῆς αἰγῆς.

S E C T. III.

Jupiter's Exploits.

P. *W*hen *Jupiter* was grown a Man, what did he perform worthy of Memory?

M. He overcame, in War, the Giants and the *Titans* (of whom we shall say more when we speak of *Saturn*) and also deliver'd his Father *Saturn* from Imprisonment; but afterward depos'd him from the Throne and banish'd him, because he form'd a Conspiracy against him; dividing the paternal Inheritance with his two Brothers *Neptune* and *Pluto*, as more largely will be shewn in its proper place, when we speak of each of them apart. In fine, he so assisted and obliged all Mankind by the great Favours that he did, that he not only thence obtain'd the Name of ¹ *Jupiter*, but he was advanc'd also unto divine Honours, and was esteem'd the common Father both of Gods and Men. Amongst some of his more illustrious Actions, we ought to remember the Story of *Lycaon*. For when *Jupiter* had heard a Report concerning the Wickedness and great Impiety of Men, it is said

¹ *Jupiter quasi juvens Pater, Cic, 2. de Nat. Deor.*

that,

that he descended from Heaven to the Earth, to know the real Truth of it, and came into the House of *Lycaon* King of *Arcadia*, where declaring himself to be a God, whilst others were preparing Sacrifices for him, *Lycaon* derided him; nor did he stop here, he added an abominable Wickedness to this Contempt, and being desirous to try whether *Jupiter* was a God, as he pretended, he kills one of his Domestick Servants, and roasts and boils the Flesh of him, and sets it on the Table as a Banquet for *Jupiter*; who abhorring the Wretch's Barbarity, fired the Palace with Lightning, and turn'd *Lycaon* into a Wolf.

P. Are there no other Exploits of his?

M. Yes indeed: but they are very lewd and dishonourable: I am almost ashamed to mention them. For was there any kind of Lewdness of which he was not Guilty? Or any mark of Infamy that is not branded upon his Name? I will only mention a few Actions of this sort among many.

1. In the Shape of a Crow, he debauch'd his Sister *Fano*, who was born at the same Birth with him, deluding her with Promises of Marriage: and how many Ladies does that Pretence delude even now?

2. He violated the Chastity of *Danae*, the Daughter of *Acrisius*, King of the *Argives*, tho' her Father had shut her up in a Tower, because the Oracle had foretold that he should be slain by his Grandson. For, changing himself into a shower of Gold, he slid down thro' the Roof and Tiles of the Place into the Lady's Lap. And indeed what Place is there

¹ Ovid. Met. l. 1. ² Apollon. 4. Argon. ³ Doroth. 2. Metam. Ovid. 4. Met.

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1. In the Shape of a Crow: he debauch'd his Sister *Juno*, who was born at the same Birth with him, deluding her with Promises of Marriage: and how many Ladies does that Pretence delude even now?

2. He violated the Chastity of *Danae*, the Daughter of *Acrisius*, King of the *Argives*, tho' her Father had shut her up in a Tower, because the Oracle had foretold that he should be slain by his Grandson. For, changing himself into a ⁴ shower of Gold, he slid down thro' the Roof and Tiles of the Place into the Lady's Lap. And indeed what Place is there

¹ Ovid. Met. l. 1. ² Apollon. 4. Argon. ³ Doroth. 2. Metam. Ovid. 4. Met.

so fortified and guarded, into which Love cannot find a Passage? Is there any Heart so very hard and stubborn that Money cannot soften it? What way is not safe, what Passage is not open, what undertaking is impossible ¹ to a God who turns himself into Money to make the Purchase?

3. He corrupted ² *Leda*, the Wife of *Tyndarus* King of *Laconia*, in the similitude of a Swan: Thus a fair Outside oft-times veils the foulest Temper: and is a beautiful Cover to a most deformed Mind.

4. He corrupted ³ *Antiope*, the Wife of *Lycus*, King of *Thebes*, in the likeness of a Satyr.

5. He defiled ⁴ *Alcmena*, the Wife of *Amphitryon* in her Husband's Absence, in the likeness of *Amphitryon* himself.

6. He inflamed ⁵ *Agina*, the Daughter of *Aesopus*, King of *Bæotia*, with Love, in the similitude of Fire, (a lively Representation of his Crime) and robb'd her of her Chastity.

7. He deflowr'd ⁶ *Clytoris*, a Virgin of *Thessalia*, of great Beauty, by turning himself into what? O ridiculous! Into an Ant. And many times indeed it happens, that great Mischiefs arise from very small Beginnings.

8. He abused ⁷ *Calisto* the Daughter of *Lycaon* King of *Arcadia*, counterfeiting, which is very strange, the Modesty and Countenance of *Diana*. And yet he did not protect her from the Disgrace that afterwards followed. For, as she began to appear big, and wash'd herself in the Fountain with *Diana*, and the other Nymphs, her Fault was dis-

¹ converso in pretium Deo. Horat. 3. carm. ² Arat. in Phænom. ³ Cvid. 6. Metam. ⁴ Idem ibid. ⁵ Idem ibid. ⁶ Arnob. ap. Gyr. ⁷ Bocat. lib. 5. de Gen. Deorum.

covered, and herself shamefully turned away by *Diana* first, and then changed by *Juno* into a *Bear*. But, why do I say shamefully? when her Disgrace was taken away by *Jupiter*, who advanc'd this *Bear* into Heaven and made it a Constellation; which is by the *Latins* call'd *Ursa major*, and by the *Greeks*, *Helice*.

9. He sent an ¹ *Eagle* to snatch away the pretty Boy *Ganymede*, the Son of *Tros*, as he hunted upon the Mountain *Ida*. Or rather, he himself being changed into an *Eagle*, took him in his Claws and carry'd him up to Heaven. He offered the same Violence to *Asteria*, the Daughter of *Coeus*, a young Lady of the greatest Modesty, to whom ² He appear'd in the shape of an *Eagle*, and when he had ravish'd her, he carry'd her away in his Talons.

10. He corrupted ³ *Europa*, the Daughter of *Agenor* King of *Phœnicia*, in the Form of a beautiful white Bull, and carry'd her into *Crete* with him. See how many several Beasts He resembles, who has once put off his Modesty! And by how many various Fables this one Truth is represented, that the very Gods by practice of impure Lust become Brutes. The *Bull* in reality was the Ship upon which a Bull was painted, in which *Europa* was carry'd away; in like manner the *Horse Pegasus*, that was painted upon *Bellerophon's* Ship, and the *Ram* which was painted upon that of *Phryxus* and *Helle*, created ample matter of Fiction for the Poets. But to return to our Fable. *Agenor* immediately ordered ⁴ his Son *Cadmus* to travel and search every where for his Sister *Europa*, which he did, but could

¹ Virgil. 5. *Æn.* Ov. *Metam.* 10. ² Fulgent *Plac.* ³ Ovid. 6. *Met.* ⁴ Ovid. 3. *Metam.*

no where find her, and not daring to return without her; because, ' by a Sentence not less unjust to him than kind to his Sister, he had banished him for ever unless he found her. *Cadmus* therefore built the City of *Thebes*, not far from the Mountain *Par-nassus*: and whereas it happen'd that his Companions that were with him, were devour'd by a certain Serpent, whilst they went abroad to fetch Water; he, to revenge their Death, slew that Serpent; whose Teeth he took out, and, by the Advice of *Minerva*, sow'd 'em, and suddenly a Harvest of arm'd Soldiers sprouted up; who quarrelling among themselves, with the same speed that they grew up, mow'd one another down again, excepting Five only, by whom that Country was peopled afterward. At length *Cadmus* and his Wife *Hermione*, or *Harmonia*, after much Experience and many Proofs of the Inconstancy of Fortune, were changed into Serpents. He is said to have invented Sixteen of the Letters of the Greek Alphabet; $\alpha, \beta, \gamma, \delta, \epsilon, \iota, \kappa, \lambda, \mu, \nu, \theta, \pi, \rho, \sigma, \tau, \upsilon$, which, in the time of the Judges of *Israel*, he brought, out of *Phenicia*, into *Greece*; two hundred and fifty Years after which, *Palamedes* added four more Letters, namely, ξ, θ, ϕ, χ , in the time of the Siege of *Troy*: (altho' some affirm that *Epicharmus* invented the Letters, θ , and χ .) and, six hundred and

* *Cum pater ignarus Cadmo perquirere raptam Imperat, & Pœnam, si non invenerit, addit Exilium; facto pius & sceleratus eodem.*

Bids *Cadmus* trace and find the ravish'd Fair,
Or hope no more to breath *Phœnician* Air.

Both just and wicked in the same Design;

The Care was Pious, but too great the Fine. *Ovid. Met. 3.*

† Pl. l. 5. c. 29. Cæs. 39. 24.

fifty Years after the Siege of Troy, *Simonides* invented the other four Letters, namely, η, ω, ζ, ↓. *Cadmus* is also said to have taught the manner of writing in Prose, and that he was the first among the *Greeks* who consecrated Statues to the Honour of the Gods.

Now the *Historical* Meaning of this Fable perhaps is this. ¹ *Cadmus* was in truth King of *Sidon*, by Nation a *Kadmonite*, as his Name intimates; of the Number of those mention'd by ² *Moses*. Which *Kadmonites* were the same with the ³ *Hivites*, who possess'd the Mountain *Hermon*, and were thence also call'd *Hermonia*: and so it came to pass, that the Wife of *Cadmus* had the Name of *Harmonia*, or *Hermione*, from the same Mountain. And why is it said that *Cadmus's* Companions were converted into Serpents, unless because the Word *Hevæus* in the *Syriac* Language signifies a Serpent? Farther, another word of a double Signification in the same Language occasion'd the Fable, that arm'd Soldiers sprouted forth from the Teeth of the Serpent. For ⁴ the same Word signifies both *Serpents Teeth*, and *brazen Spears*, with which *Cadmus* first arm'd his Souldiers in *Greece*, being indeed the *Inventer of Brass*, insomuch that the *Oar* of which Brass is made, is from him even now call'd ⁵ *Cadmia*. As to the Five Soldiers, which are said to survive all the rest of their Brethren, who sprouted up out of the Teeth of the Serpent, the same *Syriac* Word signifies ⁶ *Five*, and also a *Man ready for Battle*, according as it is differently pronounced.

¹ Bochart. 2. p. Geogr. c. 19.

² Gen. 15. 29. ³ iidem cum Hevæis. ⁴ Hygin. c. 2. 4.

⁵ Plin. l. 34. c. 1. 10. ⁶ Bochartus ut supra.

S E C T. III. Jupiter's Names.

P. **H**OW many Names has *Jupiter*?

M. They can hardly be number'd; he obtain'd so many Names, either from the Places where he liv'd and was worship'd, or from the Things that he did. The more remarkable I will here set down alphabetically.

The *Greeks* call'd him ¹ *Ammon* or *Hammon*, which Name signifies *Sandy*. Accordingly he was worship'd in *Libya* under the Figure of a Ram, because when *Bacchus* was athirst in the fabulous Desarts of *Arabia*, and implored the Assistance of *Jupiter*, *Jupiter* appearing in the Form of a Ram, opened a Fountain with his Foot, and discover'd it to him. But others give this Reason; because *Jupiter* in War wore a Helmet, whose Crest was a Rams head.

The *Babylonians* and *Assyrians*, whom he govern'd, call'd him ² *Belus*; he was the impious Author of Idolatry: because of the uncertainty of his Descent, they believ'd that he had neither Father nor Mother; and therefore he was thought the first of all the Gods: in different Places and Languages he was afterwards call'd ³ *Beel*, *Baal*, *Beelphegor*, *Beelzebub*, and *Belzemen*.

Jupiter was call'd ⁴ *Capitolinus*, from the *Capitoline Hill*; upon the top whereof he had the first Temple ever built in *Rome*; which *Tarquin the Elder* first vow'd to build, but *Tarquin the Proud* built, and *Horatius* the Consul dedicated it. He was besides call'd *Tarpeius* from the *Tarpeian Rock*,

¹ *Arenarius* ab *Arenis* Arena. Plut. in *Osir.* V. Curt. l. 4.

² *Beros.* l. 4. ³ *Eusebius* l. 1. præp. *Evang.* Hier. 1. in *Ose-*
am. ⁴ *Plin.* *Liv.* *Plut.* *Tacit.* 19.

on which this Temple was built. He was also stiled * *Optimus Maximus*, because he both can and is willing to profit all Men.

He is call'd also ¹ *Custos*. There is in Nero's Coins an Image of him sitting on his Throne, he bears in his Right hand Thunder, and in his Left a Spear, with this Inscription, *Jupiter Custos*.

Antiently in some Forms of Oaths he was commonly called ² *Diespiter*, the Father of Light; as we shall presently shew farther, and to the same Purpose he was by the ³ *Cretans* called directly *Dies*.

The Title of *Dodonæus* was given him from the City *Dodona* in *Chaonia*, which was so call'd from *Dodona*, a Nymph of the Sea. Near to which City there was a Grove sacred to *Jupiter*, which was planted with Oaks, and famous because in it was the ancientest Oracle of all Greece. Two Doves deliver'd Responses there to those who consulted it. Or, as others use to say, ⁴ the Leaves of the Oaks themselves became vocal, and gave forth Oracles.

He was named ⁵ *Elicius*, Because the Prayers of Men may bring him down from Heaven.

The Name *Feretrius* is given him because

* O Capitoline, quem propter beneficia populus Romanus Optimum, propter vim Maximum appellavit. Tull. de Nat. Deorum 1.

¹ Apol. de mundo Senec. 2. qu. nat. ² quasi diei pater. Varr. de lingua Latina. ³ Macrob. Saturnal. ⁴ Alex. ab Alex. c. 2.

⁵ quod Cælo precibus eliciatur, sic Ovid. Fast. 3.

Eliciunt cælo te, Jupiter; unde Minores

Nunc quoque te celebrant, Eliciumque vocant.

Jove can't resist the just Man's Cries,

They bring him down even from the Skies;

Hence he's Elicius called.

¹ he smites his Enemies, or because he is the ² giver of Peace; for when a Peace was made, the Scepter by which the Embassadors swore, and the Flint-Stone on which they confirm'd their Agreement, were fetch'd out of his Temple. Or lastly, because after they had overcome their Enemies, they ³ carried the Grand Spoils (*Spolia Opima*) to his Temple: ⁴ *Romulus* first presented such Spoils to *Jupiter*, after he had slain *Acron*, King of *Cænina*; and *Cornelius Gallus* offer'd the same Spoils after he had conquer'd *Tolumnius*, King of *Hetruria*; and thirdly, *M. Marcellus*, when he had vanquish'd *Viridomarus*, King of the *Gauls*, as we read in *Virgil*.

Those Spoils were call'd *Opima*, which one General took from the other in Battle.

Fulminator, or ⁶ *Ceraunius*, in Greek Κεραυνίος is *Jupiter's* Title, from hurling Thunder, which is thought to be his proper Office, if we believe the ⁷ Poet.

In *Lycia* they worshipp'd him under the Name ⁸ of *Gragus*, Γεγάς, [*Grapsios*] and *Genitor*.

¹ a feriendo, quod hostes feriat, ² vel a ferenda pace, Festus.

³ vel a ferendis spoliis opimis in ejus Templum. ⁴ Plut. in Rom. Dion. 2.

⁵ *Tertiaque arma Patri suspendet capta Quirino.*

And the third Spoils shall grace *Feretrian Jove*.

Æn. 6. *Serv.* *ibid.*

⁶ Horat. 3. *carm.*

—— ⁷ *O qui res hominumque Deûmque
Æternis regis imperiis, & fulmine terres.*

Æn. 1.

O King of Gods and Men, whose awful Hand
Disperles Thunder on the Seas and Land;
Dispensing all with absolute Command.

⁸ *Lycophron.* *Virg.* 1. & 4. *Æn.*

In *Aegium*, about the Sea-Coast, he is said to have had a Temple with the Name of ¹ *Homogynus*.

At *Præneste* he was call'd *Imperator*. ² There was a most famous Statue of him there, afterwards translated to *Rome*.

He was call'd *Latialis*, ³ because he was worship'd in *Latium*, a Country of *Italy*: whence the ⁴ *Latin Festivals* are denominated, to which all those Cities of *Italy* resorted, who desired to be Partakers of the Solemnity; and brought to *Jupiter* divers Oblations, particularly, a Bull was sacrificed at that time, in the common Name of them all, whereof every one took a Part.

The Name *Lapis*, or as others write, *Lapideus*, was given him by the *Romans*, who believed that an Oath ⁵ made in the Name of *Jupiter Lapis* was the most Solemn of all Oaths. And it is derived either from the Stone which was presented to *Saturn* by his Wife *Ops*, who said it was *Jupiter*, in which sense ⁶ *Eusebius* says, that *Lapis* reign'd in *Crete*; or from the *Flint-stone*, which, in making Bargains, the Swearer held in his Hand, and said, ⁷ *If knowingly I deceive, so let Diespiter, saving the City and the Capitol, cast me away from all that's good, as I cast away this Stone*: whereupon he threw the Stone away. The *Romans* had another Form, not unlike to this, of making Bargains. It will

¹ Pausan. & Hesych

² Liv. l. 6. ³ Cic. pro Milon. 86. Dion. l. 4. ⁴ *Latinæ Feriæ*.

⁵ *juramentum per Jovem Lapidem omnium sanctissimum* Cic.

⁶ *In Chron.* ⁷ *si sciens fallo, ita me Diespiter, salvâ urbe arcêque, bonis ejiciat ut ego hunc lapidem.* Fest. ap. Lil.

not be amiss to mention it here ; * *If with evil intent I at any time deceive : upon that Day, O Jupiter, so strike thou me, as I shall this Day strike this Swine, and so much the more strike thou, as thou the more able and skilful art to do it,* whereupon he struck down the Swine.

¹ In the Language of the people of *Campania*, he is call'd *Lucetius*, from *Lux* ; and among the *Latins* ² *Diespiter* from *Dies*. Which Names were given to *Jupiter*, ³ because he affects and comforts us with the light of the day, as much as with life it self. Or, - because he was believ'd to be the Cause of Light.

The People of *Elis* used to celebrate him by the Title of ⁴ *Martius*.

He was also called ⁵ *Muscarius*, because he drove away the Flies. For when *Hercules's* Religious Exercises were interrupted by a multitude of Flies, he thereupon offer'd a Sacrifice to *Jupiter*, which being finish'd, all the Flies flew away.

⁶ *Nicephorus*, that is, the Giver of Victory ; and, by the Oracle of *Jupiter Nicephorus*, the Emperor *Adrian* was told that he should be promoted to the Empire. *Livy* often mentions him ; and many Coins are extant, in which is the Image of *Jupiter* bearing Victory in his Hand.

He was call'd also ⁷ *Opitulus* or *Opitulator*, the

* Si dolo malo aliquando fallam, tu illo die, *Jupiter*, me sic ferito, ut ego hunc porcum hodie feriam ; tantoque magis ferito, quanto magis potes, pollesque. Liv. l. i.

¹ Serv. 9. *Æn.* ² quod nos die ac luce, quasi vitâ ipsâ afficeret ac juvaret. Aul. Gell. ³ Festus. ⁴ Ἀγνός Ζεύς. *Jupiter pugnax*. Plut. in *Pyrrho*. ⁵ Ἀρμυῖος muscarum abactor. Pausan. 5 *Eliac.* ⁶ Νικηφόρος i. e. Victoriâ gestans, *Ælius Spart.* in *Adriani vita*. ⁷ quasi opis lator. Fest. Aug. 7. de civit.

Helper: And *Centipeda* from his Stability: because those things stand secure and firm, which have many Feet. He was call'd *Stabilitor* and *Tigellus*, because he supports the World. *Almus* also and *Alumnus*, because he cherishes all things: and *Ruminus* from *Ruma*, which signifies the Nipple, by which he nourishes Animals.

He is also named *Olympius* from *Olympus*, the Name of the Master who taught him, and of the Heavens wherein he resides, or of a City which stood near the Mountain *Olympus*, and was anciently celebrated far and near, because a Temple was dedicated to *Jupiter*, and Games solemnized every five years there. ² To this *Jupiter Olympius* the first Cup was sacrificed in their Festivals.

When the *Gauls* besieged the Capitol, an Altar was erected to *Jupiter* ³ *Pistor*: because he put it into the minds of the *Romans*, to make Loaves of Bread and throw them into the *Gauls* Tents; whereupon the Siege was rais'd.

The *Athenians* erected a Statue to him, and worship'd it upon the Mountain *Hymettus*: giving him in that place the Title of ⁴ *Pluvius*, this Title is mention'd by ⁵ *Tibullus*.

Prædator was also his Name; not because he protected *Robbers*, but because out of all the Booty taken from the Enemy, one part was due to him. ⁶ For, when the *Romans* went to War, they used to devote to the Gods a Part of the Spoil that they should get; and for that reason there was a Temple at *Rome* dedicated to *Jupiter Prædator*.

¹ Paul. n. Att. & Eliac. Liv. l. 4. dec. 3. ² Pollux. ³ a pin-
sento Ovid. 6. Fast. Laet. l. 12. Liv. l. 5. ⁴ Phurnut. in Jovin.

⁵ *Arida nec Pluvio supplicat herba Jovi.*

⁶ Not the parch'd Grass for Rain from *Jove* does call.

⁷ Serv. 5. *Æn.*

28 Of the Gods of the Heathens.

Quirinus, as appears by that Verse of *Virgil* which we cited above when we spoke of the Name *Feretrius*.

Rex and *Regnator* are his common Titles in *Virgil*, *Homer* and *Ennius*.

Jupiter is also called *Stator*; which Title he first had from *Romulus* on this occasion: When *Romulus* was fighting with the *Sabines*, his Soldiers began to fly; whereupon *Romulus*, as ³ *Livy* relates, thus prayed to *Jupiter*. O thou Father of the Gods and Mankind, at this place at least drive back the Enemy, take away the fear of the Romans, and stay their dishonourable flight. And I vow to build a Temple to thee upon the same, that shall bear the name of *Jupiter Stator*, for a Monument to Posterity, That it was from thy immediate Assistance that the City receiv'd its Preservation. After this Prayer the Soldiers stopp'd, and returning again to the Battle obtain'd the Victory, whereupon *Romulus* consecrated a Temple to *Jupiter Stator*.

The Greeks call'd him Σωτήρ, [*Soter*] *Servator*, the *Saviour*, because he delivered them from the *Medes*. ⁴ *Conservator* also was his Title, as appears from divers of *Dioclesian's* Coins: in which his Effigies stands with Thunder brandish'd in his Right hand, and a Spear in his Left; with this

¹ *Divum atque hominum Rex.* Virg. *Æn.* 1. & 10.

The King of Gods and Men.

Summi Regnator Olympi. *Æn.* 7.

Ruler of the highest Heaven.

² a stando vel sistendo, ³ Tu pater Deum hominumque, hinc saltem arce hostem, deme terrorem Romanis, fugamque fœdam siste. Hic ego tibi Templum Statori Jovi, quod monumentum sit posteris tuâ præsentī ope servatam urbem esse, voveo. Liv. l. 1. ⁴ Strabo l. 9. Arrian. 8. de gest. Alex.

Inscription, *Conservatori*. In others, instead of Thunder, he holds forth a little Image of Victory, with this Inscription, *Jovi Conservatori Orbis, to Jupiter the Conservator of the World.*

The *Augures* call'd him ¹ *Tonans* and *Fulgens*. And the Emperor *Augustus* dedicated a Temple to him so call'd; wherein was a Statue of *Jupiter*, to which a little Bell was fastned. He is also call'd by *Orpheus*, Βρονταῖος, [*Brontaios*] and by *Apuleius*, ² *Tonitrualis* the Thunderer: and an Inscription is to be seen upon a Stone at Rome, *Jovi Brontonti.*

³ *Trioculus*, Τριόφθαλμος, [*Triophthalmos*] was also an Epithet given him by the Grecians, who thought that he had three Eyes, with one of which he observ'd the Affairs of Heaven, with another the Affairs of the Earth, and with the third he view'd the Sea-Affairs. There was a Statue of him of this kind in *Priamus's* Palace at *Troy*; which beside the usual two Eyes, had a third in the Forehead.

⁴ *Vejovis* or *Vejupiter*, and *Vedius*, that is little *Jupiter*, was his Title when he was described without his Thunder; viewing angrily short Spears which he held in his Hand: The Romans accounted him a fatal and noxious Deity; and therefore they worship'd him, only that he might not hurt them.

Agrippa dedicated a *Pantheon* to *Jupiter Ultor*, the Avenger, at Rome, according to *Pliny*.

¹ Cic. de Nat. l. 1. Dio. l. 5. ² Ap. Lil. Gyr. fine 2. ³ Pausan. ap. eundem. ⁴ Cic. 5. de nat. Gell. l. 5. Ovid in Fast. ⁵ Plin. l. 36. 15.

He was likewise call'd ¹ *Xenius*, or *Hospitalis*, *Hospitable*; because he was thought the Author of the Laws and Customs concerning Hospitality. Whence the *Greeks* call'd Presents given to Strangers, *Xenia*; as the *Latins* call'd them *Lantia*.

Zeus [² *Zeus*] is the proper Name of *Jupiter*, because he gives *Life* to Animals.

SECT. IV.

The Signification of the Fable, and what is understood by the Name Jupiter.

P. YOU have told us the Dreams of the Poets about *Jupiter*; now pray, Sir, let us know what the Historians and Mythologists affirm concerning him.

M. Very willingly. ³ *Jupiter* was King of *Crete*, and cotemporary, according to *Eusebius*, with the Patriarch *Abraham*. This *Jupiter* deposed his Father, and afterwards divided by Lot the Kingdom with his two Brothers *Neptune* and *Pluto*. And because by Lot the Eastern Part of the Country was given to *Jupiter*, the Western to *Pluto*, and the Maritime Parts to *Neptune*; they took occasion from hence to feign, that *Jupiter* was the King and God of the heavens; *Neptune* of the Sea, and *Pluto* of Hell. Nay *Jupiter's* Name was so honoured by Posterity, that all Kings and Princes were from him call'd *Joves*, and their Queens *Junones*, from *Juno* the Wife of *Jupiter*.

¹ Serv. 1 *Æn.* Cic. pro *Deiot.* Plut. qu. Rom. Demosth. Or. de legation. ² ἀπὸ τῆς ζωῆς, Phurnut. de *Jov.* ³ Apud *Salian* in *Ann.* & *Epitome* *Turfellini*.

Concerning the Mythologists, or the Interpreters of Fables, I shall only observe this by the by. There is in these kind of things such a vast Diversity of Opinions among them; and, which is yet worse, the Accounts that many of them give, are so witless and impertinent, so incongruous to the very Fables which they pretend to explain, that I think it better to write nothing from them, than to trouble the Reader with those things which will not probably satisfy him: which when I cannot effect, I shall pass the Business over in silence, and leave it to every ones discretion to devise his own Interpretations. For it is better that himself should be the Author of his Mistake, than to be led into it by another; because a slip is more tolerable and easie, when we our selves fall down, than when others violently push us down at unawares. Yet whenever the Place requires, that I give my Expositions of these Fables, that I may discover some Meaning that is not repugnant to common Sense, I shall not be so far wanting to my Duty, as that any one should justly accuse me of Negligence. By the present Fable I may justify my Words; for observe only how various are Mens Opinions concerning the Signification of the Name *Jupiter*, and you may guess at the rest.

The Natural Philosophers many times think that *Heaven* is meant by the Name *Jupiter*: whence many Authors express the Thunder and Lightning which come from Heaven by these Phrases; *Jove tonante, fulgent, &c.* and in this sense *Virgil* used the word *Olympus*.

¹ Cic. 2. de nat. deor.

² *Panditur interea domus omnipotentis Olympi.*

Mean while the Gates of Heav'n unfold, *Æn.* 10. Others

¹ Others imagine that the Air, and the things that are therein contain'd, as Thunder, Lightning, Rain, Meteors, and the like, are signify'd by the same Name. In which sense ² Horace is to be understood, when he says *sub Jove*. That is, in the open Air.

Some on the contrary, call the Air *Juno*, and the Fire *Jupiter*, by which the Air being warm'd becomes fit for the Generation of things. ³ Others again call the Sky *Jupiter*, and the Earth *Juno*, because out of the Earth all things spring: which ⁴ Virgil has elegantly express'd in the second Book of his *Georgics*.

⁵ Euripides thought so, when he said that the Sky ought to be call'd *Summus Deus*, the Great God. Plato's Opinion was different; for he thought that the Sun was *Jupiter*: and ⁶ Homer, together with the aforesaid Euripides, think that he is *Fate*; which *Fate* is, according to ⁷ Tully's Definition, *The Cause from all Eternity, why such things as are already past, were done; and why such things as are doing at present, be as they are; and why such things as are to follow hereafter, shall follow accordingly.* In short, others

¹ Theocr. Ecl. 4. ² Jacet sub Jove frigido, id est, sub Dio, *ὑπὸ τοῦ Διὸς*, Hor. Od. 1. ³ Lucret. 1. 1

⁴ *Tum pater omnipotens fecundis imbribus æther
Conjugis in gremium lata descendit, & omnes
Magnus alit, magno commistus corpore, fœtus.*

For then th' Almighty *Jove* descends and pours
Into his buxome Bride his fruitful Showers,
And mixing his large Limbs with hers, he feeds

Her Births with kindly Juice, and fosters teeming Seeds.

⁵ Ap. Cic. 2. de nat. ⁶ In Phœdr. ⁷ Odyss. α. ⁸ æterna rerum causa; cur ea, quæ præterierint, facta sint, & ea, quæ instant, fiant: & ea, quæ consequentur, futura sint. Cic. 1. de divinat,

by Jupiter, understand the ¹ Soul of the World; which is diffused not only through all human Bodies, but likewise thro' all the Parts of the Universe, as ² Virgil poetically describes it.

I do not regard the moral Signification of the Fables; that would be an endless and impertinent Labour. It is free, as I said above, for every one to fancy what he pleases, and to abound in his own Sense, according to the Proverb.

¹ Arat. init. Astron.

² — — *Cælum ac terras, camposque liquentes
Lucentemque globum Luna, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.*

— The Heaven and Earth's compacted Frame,
And flowing Waters, and the Starry flame,
And both the radiant Lights, one common Soul
Inspires, and feeds, and animates the Whole.
This active Mind, infus'd thro' all the Space,
Unites and mingles with the mighty Mass.

CHAP. II.

APOLLO. *His Image.*

P. BUT who is that beardless Youth, with so long Hair, so comely and graceful, who wears a Laurel Crown, and shines in Garments embroider'd with Gold, who sometimes holds in his Hands a Bow and Arrows, and sometimes an Harp?

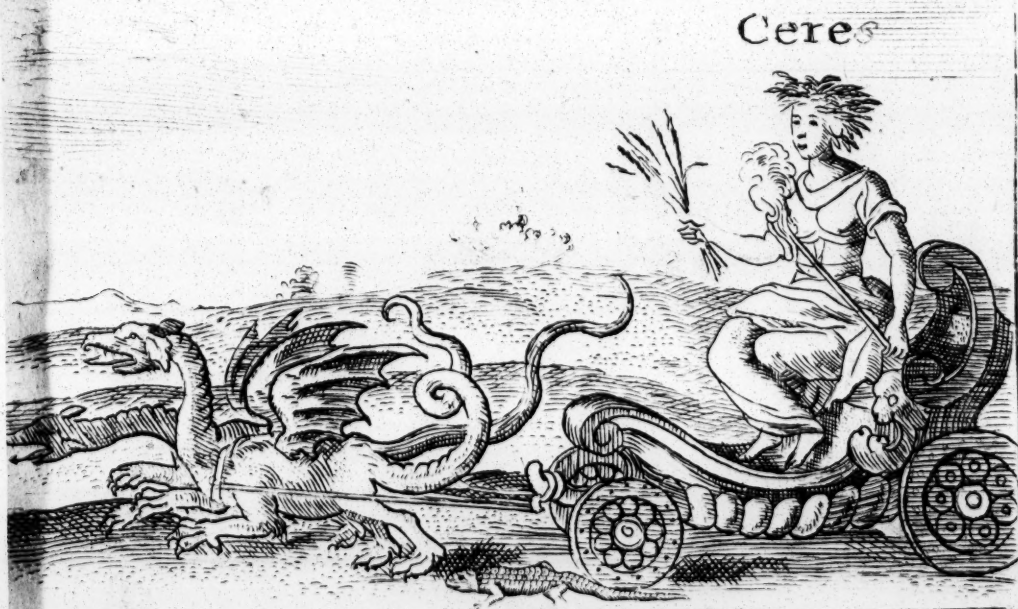
M. It is the Image of *Apollo*, ² who is at other times described with a Shield in one Hand, and

¹ Horat. ad Callimach. ² Porphy. de sole.

the *Graces* in the other. And because he has a threefold Power, in Heaven where he is called *Sol*, in Earth where he is nam'd *Liber Pater*, and in Hell where he is stiled *Apollo*; he is usually painted with these three things, a Harp, a Shield, and Arrows. The Harp shews that he bears Rule in Heaven where all things are full of Harmony; the Shield describes his Office in Earth where he gives Health and Safety to terrestrial Creatures; his Arrows shew his Authority in Hell, for whomsoever he strikes with them, he sends them into Hell.

Over his Head you see a Crow and a Hawk flying; on one side there stands a Wolf and a Laurel-Tree, on the other a Swan and a Cock; and under his Feet Grasshoppers are creeping. The Crow is sacred to him because he foretels the Weather, and shews the different changes of it by the clearness or hoarseness of his Voice. The Swan is likewise endued with Divination, because foreseeing his happiness in Death, he dies with singing and pleasure. The Wolf is not unacceptable to him, not only because he spared his Flock when he was a Shepherd, but because the Furioufness of heat is expressed by him, and the perspicuity and sharpness of his Eyes do most fitly represent the foresight of Prophecie. The Laurel Tree is of a very hot Nature, always flourishing and conducing to Divination and Poetick Raptures; and the Leaves of it put under the Pillow produce true Dreams. The Hawk has Eyes as fierce as the Sun, the Cock

¹ Cygni non sine causâ Apollini dicati sunt, quod ab eo divinationem habere videantur; quia prævidentes quid in morte boni sit, cum cantu & voluptate moriuntur. Tull. Quæst. Tuscul. i. foretels



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foretels his rising, and the Grasshoppers so entirely depend on him, that they owe their rise and subsistence to his Heat and Influence.

S E C T. I.

His Descent.

P. **W**Hat Family was *Apollo* born of?

M. You shall know, after you have first heard how many *Apollo's* there were.

P. How many?

M. Four. The first and ancientest of them was born of *Vulcan*: The second was a *Cretan*, a Son of one of the *Corybantes*: the third was born of *Jupiter* and *Latona*: the Fourth was born in *Arcadia* called by the *Arcadians*, *Nomius*. But tho', as *Cicero* says, there were so many *Apollo's*, yet the rest of them are all unspoken of, and all that they did is referred to the Person of one only, who is he, that was born of *Jupiter* and *Latona*.

P. In what Place was *Apollo* the Son of *Latona* born?

M. I will tell you more than you ask; they say the thing was thus. *Latona* the Daughter of *Cæus* the *Titan*, conceiv'd Twins by *Jupiter*: *Juno* incensed at it, sent the Serpent *Python* against her: and *Latona*, to escape the Serpent, betook herself into the Island of *Delos*; where she brought forth *Apollo* and *Diana* at the same Birth.

¹ atque cum tot Apollines fuerint, reliqui omnes silentur, omnesque res aliorum gestæ ad unum Apollinem, Jovis & Latonæ filium, referuntur. Cic. 3. de Nat. deor. ² Hesiod.

S E C T. II.

Actions of Apollo.

P. **B**Y what Means was *Apollo* advanced to the highest degree of Honour and Worship?

M. By these four especially: By the Invention of *Physick*, *Musick*, *Poetry*, and *Rhetorick*; and therefore he is supposed to preside over the *Muses*. It is said that he taught the Arts of foretelling Events, and shooting with Arrows: when therefore he had pleased Mankind infinitely by these *Favours*, they worshipped him as a God. Hear how gloriously he himself repeats his Accomplishments of Mind and Nature, where he magnifies himself to the flying *Nymph* whom he passionately loved.

Nescis temeraria, nescis

Quem fugias, ideoque fugis—

Jupiter est genitor. Per me quod eritq; fuitq;

Estque patet. Per me concordant carmina nervis.

Certa quidem nostra est, nostrâ tamen una sagitta

Certior: in vacuo qua vulnera pectore fecit.

Inventum Medicina meum est. Opiferaq; per orbem

Dicor, & Herbarum est subjecta potentia nobis.

Stop thy rash Flight, stay lovely *Nymph*, 'tis I;

No common Wretch, no barb'rous Enemy,

Great *Jove's* my Father; I alone declare

What things past, present, and what future are.

By me the downy Eunuch sweetly sings,

I softest Notes compose to sounding Strings;

My Shafts strike sure, but one, alas! has found

A surer, my unpractis'd Heart to wound:

Physic's divine Invention's all my own,

And I a Helper thro' the World am known:

All Herbs I thoroughly know, and all their use,

Their healing Vertues and their baneful Juice.

Ovid. Metam. I.

P. What memorable things did he perform ?

M. Many ; but especially these.

1. He destroyed all the *Cyclops*, the Forgers of *Jupiter's* Thunderbolts, with his Arrows, to revenge the Death of *Æsculapius* his Son, whom *Jupiter* had kill'd with Thunder, because by the Help of his Physick he reviv'd the Dead. ¹ Wherefore for this Fact *Apollo* was cast down from Heaven, and deprived of his Divinity, expos'd to the Calamities of the World, and commanded to live in Banishment upon Earth ; In this distress ² he was compelled by Want to look after *Admetus's* Cattle : where tired with Leisure, to pass away his time, it is said, that he first invented and formed a Harp. After this, *Mercury* got an Opportunity to drive away a few of the Cattel of his Herd by stealth ; for which, whilst *Apollo* complained and threatened him, unless he brought the same Cattel back again, his Harp was also stoln from him by *Mercury* : ³ so that he could not forbear turning his Anger into Laughter.

2. He raised the Walls of the City of *Troy* by the Musick of his Harp alone, if we may believe the ⁴ Poet.

Some say, ⁵ that there was a Stone, upon which *Apollo* only laid down his Harp, the Stone by the Touch of it alone became so melodious, that when-

¹ Lucian. Dial. Mort. ² Pausan. in Eliac. ³ Hor. 1. Carm.

⁴ *Ilion aspicias, firmataque turribus altis
Mœnia Apollineæ structa canore lyra.*

Ovid. Epist. Parid.

*Troy you shall see, and divine Walls admire,
Built to the Consort of Apollo's Lyre.*

⁵ Pausan. in Attic.

ever it was struck with another Stone, it sounded like a Harp.

3. By misfortune he killed *Hyacinthus*, a pretty and ingenious Boy that he loved. For whilst *Hyacinthus* and he were playing together at *Quoits*, *Zephyrus* being inrag'd because *Apollo* was better beloved by *Hyacinthus* than himself, and having an opportunity of Revenge, he puffed the Quoit that *Apollo* cast, against *Hyacinthus's* Head, by which Blow he fell down dead, whereupon *Apollo* caused the Blood of the Youth that was spilt upon the Earth, to produce the Flowers of *Violets*, as ¹ *Ovid* finely expresses it.

Besides, he was passionately in love with *Cyparissus*, another very pretty Boy; who, when he had unfortunately kill'd a fine Deer which he exceedingly lov'd, and had brought up from its Birth, was so melancholy for his Misfortune, that he constantly bewailed the Loss of this Deer, and refused all comfort. ² *Apollo*, because before his Death he had

¹ *Ecce, cruor qui fusus humi signaverat herbas,*

Desinit esse cruor, Tyrioque nitentior ostro,

Flos oritur, formamque capit, quam Lilia; si non

Purpureus color his, argenteus esset in illis.

Behold the Blood which late the Grass had dy'd,

Was now no Blood, from whence a Flower full-blown,

Far brighter than the *Tyrian* Scarlet shone,

Which seem'd the same, or did resemble right

A Lily, changing but the Red to White. *Ovid Metam. 10.*

² *munusque supremum*

Hoc petit à superis ut tempore lugeat omni.

Ingemuit tristisque Deus, lugebere nobis,

Lugebisque alios, aderisque dolentibus, inquit.

Implores that he might never cease to mourn,

When *Phæbus* sighing, I for thee will mourn,

Mourn thou for others, Herbes still adorn. *Ov. Met. 10.*

begged

begged of the Gods, that his Mourning might be made perpetual, in pity changed him into a *Cypress-Tree*, the Branches of which are always used at Funerals.

4. He fell violently in Love with the Virgin *Daphne*, so famous for her Modesty. When he pursued her, while she fled to secure her Chastity from the Violence of his Passion, she was changed into a Laurel, the most chaste of Trees; which is never corrupted with the Violence of Heat or Cold, but remains always flourishing, always pure. There is a Story about this Virgin-Tree, which better deserves our Admiration than our Belief. A certain Painter was about to draw the Picture of *Apollo* upon a Table made of Lawrel Wood: and it is said, that the Laurel would not suffer the Colours to stick to it: as though the dead Wood was sensible, and did abhor the Picture of the impure Deity, no less than if *Daphne* herself was alive within it.

5. He courted also a long time the Nymph *Bolina*: but never could gain her: for she chose rather to throw her self into a River and be drowned, than yield to his lascivious Flames. Nor did her invincible Modesty lose its Reward. She gained to herself an Immortality by dying so, and sacrificing her Life in the Defence of her Virginity, not only overcame *Apollo*, but the very Powers of Death. She became immortal.

6. *Leucothoe*, the Daughter of *Orchamus*, King of *Babylon*, was not so tenacious of her Chastity: for

‡ Liban. in Progymn.

‡ Pausan. l. 7.

she yielded at last to *Apollo's* Desires. ¹ Her Father could not bear such a Disgrace brought on his Family, and therefore buried her alive. ² *Apollo* was greatly grieved hereat, and tho' he could not bring her again to life, he poured Nectar upon the dead Body, and thereby turned it into a Tree that drops Frankincense. These Amours of *Leucothoe* and *Apollo* had been discover'd to her Father by her Sister *Clytie*, whom *Apollo* formerly lov'd, but now deserted; which she seeing, pin'd away, with her Eyes continually looking up to the Sun, and at last was chang'd into a ³ Flower called a Sunflower or *Heliotrope*.

7. *Apollo* was challeng'd in Musick by *Marsyas*, a proud Musician, and when he had overcome him, ⁴ *Apollo* slay'd him, because he had dar'd to con-

¹ ——— defodit alta

Crudus homo, tumulumque super gravis addit arena.

Interr'd her living Body in the Earth,
And on it rais'd a Tomb of heavy Sand,
Whose pondrous Weight her Rising might withstand.

² *Nectare odorato sparsit corpusque locumque,
Multaque conquestus, Tanges tamen athera, dixit.*

*Protinus imbutum celesti nectare corpus
Delituit, terramque suo madefecit odore,
Virgaque per glebas, sensim radicibus atq[ue]is,
Thurea surrexit, tumulumque cacumine rupit.*

He mourn'd her Loss, and sprinkled all her Hearse
With balmy Nectar, and more precious Tears.

Then said, since Fate does here our Joys defer,
Thou shalt ascend to Heav'n and blest me there;
Her Body straight, embalm'd with heavenly Art,
Did a sweet Odour to the Ground impart,
And from the Grave a second Tree arise,

That cheers the Gods with pleasing Sacrifice. *Ov. Met. 4.*

³ *Ovid. Metam. 4.* ⁴ *Ovid. Fast. 6.*

tend

tend with him, and afterwards converted him into the River of *Phrygia*, of the same Name.

8. But when *Midas* King of *Phrygia* foolishly gave the Victory to the God *Pan*, when *Apollo* and he sang together, ¹ *Apollo* stretch'd his Ears to the length and shape of those of an Ass. *Midas* endeavour'd to hide his Disgrace, as well as he could, by his Hair: But however, since it was impossible to conceal it from his Barber, he earnestly begg'd the Man, and prevail'd with him, by great Promises, not to divulge what he saw to any Person. But the Barber was not able to contain so wonderful a Secret longer, but ² went and dug a Hole, and putting his Mouth to it, whisper'd these Words ³ *King Midas hath Asses Ears*, then filling up the Ditch with the Earth again, he went away. But, O wonderful and strange! The Reeds that grew out of that Ditch, if they were mov'd by the least Blast of Wind, did utter the very same Words which the Barber had buried in it; to wit, *King Midas hath the Ears of an Ass*.

¹ ——— *partem damnatur in unam,*
Induiturque aures lentè gradientis aselli.
Punished in the offending part he bears
Upon his Skull a slow pac'd Ass's Ears.

Met 1. 6.

² ——— *secedit humumque*
Effodit. & domini quales conspexerit aures
Voce refert parvâ ———

Metam. 1. 11.

He dug a Hole, and in it whispering said
What monstrous Ears sprout from King *Midas* Head.
³ *Aures Asininas habet rex Midas.*

S E C T. III.

Names of Apollo.

AS the *Latins* call him *Sol*, because there is but one Sun, so some think the *Greeks* gave him the Name *Apollo* for the same Reason. Tho' others think that he is called *Apollo*, either because he drives away Diseases, or because he darts vigorously his Rays.

He is called *Cynthius*, from the Mountain *Cynthus* in the Island of *Delos*; from whence *Diana* also is call'd *Cynthia* too.

And *Delius* from the same Island, because he was born there. Or as some say, because *Apollo* (who is the Sun) by his Light makes all things manifest, for which Reason he is call'd *Phœneus*.

He is nam'd *Delphinus* because he kill'd the Serpent *Python*, called *Delphis*. Or else, because when *Castalius*, a *Cretan*, carried Men to the Plantations, *Apollo* guided him in the shape of a *Dolphin*.

His Title *Delphicus*, comes from the City *Delphi* in *Bœotia*, which City is said to be the Navel of the Earth: because when *Jupiter* had sent forth two Eagles together, the one from the East, and the other from the West, they met by equal

¹ ab α particula privativa, & πολλοι, quemadmodum Sol quod sit solus, Chrysip ap. Gyrard. ² παρὰ τὸ ἀπαλλάττειν νόσους, ab abigendis morbis, vel ἀπὸ τοῦ πᾶλιν τὰς ἀκτῖνας. Varr. de Ling. lat. Plut. ap. Phurnut. ³ Festus. ⁴ cuncta facit ὅληα manifesta. ⁵ ἀπὸ τοῦ φαίνειν, apparere, Macrobius & Phurnut. ⁶ Pausan. in Attic. ⁷ Pausan. ⁸ ὀμφαλὸς τῆς γῆς. Umbilicus Terræ, Phurnut. Lactant.

Flights exactly at this Place. ¹ Here *Apollo* had the famousst Temple in the World ; in which he utter'd Oracles to those who consulted him : but he receiv'd them from *Jupiter* first. They say that this famous Oracle became dumb at the Birth of our *Saviour* ; and when *Augustus* who was a great Votary of *Apollo*, desir'd to know the Reason of its Silence, the Oracle answer'd ² him that in *Judea* a Child was born, who was the Supreme God, and had commanded him to depart, and return no more Answers.

Apollo was likewise called ³ *Didymæus*, which Word in *Greek* signifies Twins, by which are meant the two great Luminaries of Heaven, the Sun and the Moon, who enlighten the World betwixt them by Day and Night.

He was also called ⁴ *Nomius*, which signifies either a Shepherd, because he fed the Cattle of *Admetus* ; or because the Sun, as it were, feeds all things that the Earth generates, by his Heat and Influence. Or perhaps this Title may signify a ⁵ Law-giver, and was given him, because he made very severe Laws, when he was King of *Arcadia*.

¹ Æscul. in Sacerd.

² *Me puer Hebraus, divos Deus ipse gubernans
Cedere fede jubet, tristemque redire sub orcum,
Aris ergo dehinc nostris abscedito, Caesar.*

An *Hebrew* Child, whom the blest Gods adore,
Has bid me leave these Shrines, and pack to Hell,
So that of Oracles I've now no more ;

Away then from our Altar, and farewell.

³ a verbo *Δίδυμος* gemelli. Macrobi. ap. Gyr. ⁴ *Νόμιος*, pastor, quod pavit Admeti gregem, vel quod quasi pascat omnia. Phurnut. Macrobi. ⁵ a *Νόμος* Lex. Macrobi. Cic. 3. de Nat. Deor.

He is call'd *Pæan*, either ¹ from *allaying Sorrows*; or from his exact Skill in hitting, wherefore he is armed with Arrows. And we know that the Sun strikes us and often hurts us with its Rays, as with so many Darts. By this Name *Pæan*, his Mother *Latona* and the Spectators of the Combat encouraged *Apollo* when he fought with the Serpent *Python*, crying frequently ² *Strike him, Pæan, with thy Darts.* By the same Name the Diseased invoke his Aid, crying ³ *Healus, Pæan.* And hence the Custom came, that not only all Hymns in the praise of *Apollo* were called *Pæanes*, but also in all Songs of Triumph, and in the Celebration of all Victories, Men cried out, *Io Pæan.* After this manner the airy and wanton Lover in ⁴ *Ovid* acts his Triumph too. And from this Invocation, *Apollo* himself was called [*Ieios*] ⁵ *ἰεός*.

He is called *Phæbus* ⁶ from the great Swiftneſs of his Motion, or from his Method of healing by ⁷ purging, ſince by the help of Phyſick, which was *Apollo's* Invention, the Bodies of Mankind are purg'd and cur'd.

He was nam'd *Pythius*, not only from the Serpent *Python*, which he kill'd, but likewise from ⁸ *asking*

¹ *παρὰ τὸ παύειν τὰς ἀνίας* a ſedando moleſtias. vel *παρὰ τὸ πᾶν*, a feriendo. Feſtus. ² *ἰε πᾶν*, jace vel immitte, *Pæan*; nempe tela in feram. ³ *ἰν πᾶν*, medere, *Pæan*.

⁴ *Dicite Io Pæan, & Io, his dicite, Pæan*;

Decidit in caſſes præda petita meos.

Sing Io Pæan twice, twice Io ſay;

My Toils are pitch'd, and I have caught my Prey.

Ovid. de art. amand. l. 2.

⁵ *ἀπὸ τῆ φοιτᾶν εἰς*: quod vi feratur. ⁶ *ἀ ποικίλῳ* purgo. *Lil. Gyr.* ⁷ *ἐπὶ τῆ πυθάνεσθαι* ab interrogando vel conſulendo. *Hygin. in fab. c. 50.*

and consulting. For none among the Gods was more consulted, or deliver'd more Responses and spake Oracles than he; especially in the Temple which he had at *Delphos*; to which all sorts of Nations resorted, so that it was called, *the Oracle of all the Earth*.¹ The Oracles were given out by a young Virgin, till one was debauch'd; whereupon a Law was made, that a very ancient Woman should give the Answers, in the Dress of a young Maid: who was therefore called *Pythia* from *Pythius* one of *Apollo's* Names, and sometimes *Phæbas* from *Phæbus* another of them. But as to the manner that the Woman understood the God's mind, Mens Opinions differ. ² *Tully* supposes that some Vapours exhal'd out of the Earth and affected the Brain much, and rais'd in it a Power of Divination.

P. What was the *Tripus* in which the *Pythian* Lady sat?

M. Some say that it was a Table with three Feet, on which she placed her self when she design'd to give forth Oracles: and because it was covered with the Skin of the Serpent *Python*, they call it also by the Name of *Cortina*.³ But others say that it was a Vessel, in which she was plung'd before she prophesied; or rather that it was a golden Vessel, furnished with Ears, and supported by three Feet, whence it was call'd *Tripus*; and on this the Lady sat down. It happen'd that this *Tripus* was lost in the Sea, and afterwards taken up in the Nets of Fishermen, who mightily contended amongst them-

¹ Cic. pro Font. Diodor. 1. Stat. Thebaid. Vide Orig. adv. Cels. 1. 7. ² Cic. 1. de Divin. 14. Ap. Lil. Gyr. ³ Plut. in Solon.

selves, which should have it; the *Pythian* Priestess being asked, gave Answer, that it ought to be sent to the *wisest Man in all Greece*. Whereupon it was carried to *Thales of Miletus*: who sent it to *Bias*, as to a wiser Person. *Bias* referr'd it to another, and that other referr'd it to a Fourth; till after it had been sent backwards and forwards to all the wise Men, it return'd again to *Thales*, who dedicated it to *Apollo* at *Delphos*.

P. Who were the *Wise Men of Greece*?

M. These Seven, to whose Names I adjoin the Places of their Nativity. *Thales of Miletus*, *Solon of Athens*, *Chilo of Lacedæmon*, *Pittacus of Mytilene*, *Bias of Priene*, *Cleobulus of Lindi*, and *Periander of Corinth*. I will add some remarkable things concerning them.

Thales was reckoned among the *Wise Men*; because he was believed to be the first that brought *Geometry* into *Greece*. He first observ'd the Courses of the times, the Motion of the Winds, the Nature of Thunder, and the Motions of the Sun and the Stars. Being ask'd what he thought the difficultest thing in the World, he answer'd *to know ones self*. Which perhaps was the Occasion of the Advice written on the Front of *Apollo's Temple*, to those who were about to enter, *Know thy self*. For there are very few that know themselves.

When *Solon* visited *Cresus*, the King of *Lydia*, the King shewed his vast Treasures to him; and asked him whether he knew a Man happier than he; Yes, says *Solon*, I know *Tellus*, a very poor, but a very virtuous Man at *Athens*, who lives in a

little Tenement there ; and he is more happy than your Majesty : For neither can those things make us happy, which are subject to the Changes of the times, nor is any one to be thought truly happy till he dies. ¹ It is said, when King Cræsus was afterwards taken Prisoner by Cyrus, and laid upon the Pile to be burnt, he remembred this saying of Solon, and often repeated his Name ; so that Cyrus ask'd why he cried out Solon, and who the God was, whose Assistance he begged. Cræsus said, I now find by Experience, that which heretofore he said to me, to be true ; and so he told Cyrus the Story : who hearing it, was so touched with the Sence of the Vicissitude of human Affairs, that he preserved Cræsus from the Fire, and ever after had him in great Honour.

Chilo had this Saying continually in his Mouth, ² desire nothing too much. Yet when his Son had got the Victory at the Olympick Games, the Good Man died with Joy ; and all Greece honoured his Funeral,

Bias, a Man famous for Learning no less than Nobility, preserv'd his Citizens a long time. And when at last, says ³ Tully, his Country Priene was taken, and the rest of the Inhabitants in their Escape carried away with them as much of their Goods as they could ; one advised him to do the same, but he made Answer, ⁴ It is what I do already, for all the things that are mine I carry about me. He often said, that ⁵ Friends should remember, to love one another so, as per-

¹ Plutarch. Herodotus. ² Ne quid nimium cupias. Plin. l. 7. c. 32. ³ de Amicitia. ⁴ Ego vero facio, nam omnia mea mecum porto. Val. Max. 7. c. 2. ⁵ Amicos ita amare oportere ut aliquando essent osuri. Laert.

sons who may sometime come to hate one another.

Of the rest nothing extraordinary is reported.

S E C T. III.

The Signification of the Fable. Apollo means the Sun.

EVery agrees that by *Apollo* the Sun is to be understood, for the Four chief Properties ascribed to *Apollo* were the Art of *Prophecying*, of *Healing*, of *Shooting*, and of *Musick*, of all which we may find in the Sun a lively Representation and Image. Was *Apollo* famous for his skill in *Prophecying* and *Divination*; and what is more agreeable to the Nature of the Sun, than by it's Light to dispel Darkness, and to make manifest hidden and concealed Truth? Was *Apollo* famous for his Knowledge in Medicine, and his Power of healing? Surely nothing in the World conduces more to the Health and Preservation of all things, than the Sun's Heat and Warmth, and therefore those Herbs and Plants which are most expos'd to his Rays, are found to have most Power and Virtue. Thirdly, is *Apollo* skilful in shooting? and are not the Sun's Rays like so many Darts or Arrows shot from his Body to the Earth. And lastly, how well does *Apollo's* skill in Musick agree to the Nature of the Sun, which being plac'd in the midst of the Planets, makes with them a kind of Harmony, who by their uniform Motion, make as it were a Consort of Musick; and because the Sun is thus placed the middlemost of the seven Planets, the

† Cic. 3. de Nat.

Poets assert that the Instrument *Apollo* plays on, is a Harp with seven strings.

Besides from the things sacrificed to *Apollo*, it appears that he was the Sun. The first of these was the *Olive*, the Fruit of which so loves the Sun, that it cannot be nourished in Places distant from it. 2. The *Laurel*, ² a Tree of a hot Nature, always flourishing, never old, and conducing not a little towards Divination: and therefore the Poets are crown'd with Laurel. 3. Among Animals *Swans*, because, as was observ'd before, they have from *Apollo* a Faculty of Divination. 4. *Griffons* also and *Crows* were sacred to him for the same reason. And the *Hawk*, which has Eyes as bright and piercing as the Sun; the *Cock*, which foretels his Rising; and the *Grasshopper* a singing Creature. ³ It was a Custom with the *Athenians* to fasten golden Grasshoppers to their Hair, in honour of *Apollo*.

And especially if we ⁴ derive the Name of *Latona* the Mother of *Apollo* and *Diana*, from the Greek *λανθάνω*, [*lanthano*, to lie hid] it will signifie, that before the Birth of *Apollo* and *Diana*, that is, before the Production of the Sun and the Moon, all things lay involved in darkness: from whence those two glorious Luminaries afterwards proceeded, as out of the Womb of a Mother.

But notwithstanding all this, several Poetical Fables have relation only to the Sun and not to *Apollo*. And of those therefore it is necessary to treat apart.

¹ Theocr. in Herc. ² Aetius. ³ Thucid. Schol. Aristoph. ⁴ vid Lyl. Gyrard. 1. in Apoll.



C H A P. VI.

The S U N. His Genealogy and Names.

THis Glorious Sun, which illustrates all things with his Light, is call'd *Sol*, as ¹ *Tully* says, either because he is the *ONLY* Star that is of that Magnitude; or because when he rises, he puts out all the other Stars, and *ONLY* appears himself. Yet the Poets have said, that there were Five *Sols*; and *Tully* reckons them up. But whatever they deliver'd concerning each of them singly, they commonly apply to one, who was the Son of *Hyperion*, and Nephew to *Æther*, begotten of an unknown Mother.

The *Persians* call the Sun ² *Mithra*, and account him the greatest of their Gods, and they worship him in a Cave. His Statue bears the Head of a *Lion*, on which a *Turbant*, call'd *Tiara*, is placed. It is cloth'd with *Persian* Attire, and holding with both hands a mad Bull by the Horns. ³ Those that desire to become his Priests, and understand his Mysteries, did first undergo a great many Hardships, Disgraces, Stripes, Colds, Heats, and other Torments, before they could attain to the Honour of that Employment. And see the Sanctimoniousness of their Religion! ⁴ It was not lawful for the

¹ vel quia *Solus* ex omnibus sideribus tantus est, vel quia cum exortus est, obscuratis omnibus, *Solus* appareat. Cic. de Nat. Deorum. l. 2. & 3. ² Hefych. & Lactant. Gram. ap. Lil. Gyr. ³ Greg. Nazianz. Orat. 1. in Jul. ⁴ Duris, 7. Hist. ap. Athen.

Kings of *Persia* to drink excessively ; but upon that Day, in which the Sacrifices were offer'd to *Mithra*.

The *Egyptians* call'd the Sun *Horus*: whence those parts are call'd *Horæ*, *Hours*, into which the Sun divides the Day. They represented his Power by a Scepter, on the top of which an Eye was placed ; by which they signified, that the Sun sees, and that all things are seen by his means.

These *Horæ* were thought to be the Daughters of *Sol* and *Chronis* ; who early in the Morning prepare the Chariot and the Horses for their Father, and open the Gates of the Day.

¹ Plut. in Is. & Osir. ² Homer. Iliad. & Odys. 4. Plutarch. Boccat. l. 4. c. 4.

S E C T. I. *Actions of Sol.*

NO other Actions of *Sol* are mentioned but his Debaucheries, and the Intrigues which passed between him and his Mistresses : whereby he obscured the Honour of his Name. I will set down the most remarkable of them.

1. He lay with *Venus* in the Island of *Rhodes*, at which time ¹ they said it rain'd Gold, and the Earth cloathed it self with Roses and Lilies : from whence the Island was call'd *Rhodes*. 2. Of *Clymene* he begat one Son, named *Phaeton*, and several Daughters. 3. Of *Neæra*, he begot *Pasiphae* ; and of *Perse*, *Circe* ; to omit the rest of his Brood, of more obscure Note. According to my method I

¹ Pindar. in Olymp. ² ἀπὸ τῆς πόλεως, à *Rosa*.

shall say something of each of these, but first (since I have mention'd *Rhodes*) I will speak a little of the *Rhodian Colossus*, which was one of the *Seven Wonders of the World*.

S E C T. II.

The Seven Wonders of the World.

P. **W**Hat were those Seven Wonders of the World?

M. They are these that follow.

1. The *Colossus* at *Rhodes*, ' a Statue of the *Sun*, Seventy Cubits high, placed at the mouth of the Harbour; one Man could not grasp its Thumb with both his Arms. Its Thighs were stretch'd out to such a Distance, that a large Ship sailing might easily pass into the Port betwixt them. It was Twelve Years a making, and cost Three hundred Talents (a *Rhodian* Talent is worth Three hundred Twenty two Pounds, eighteen Shillings, and four Pence in English Money) it stood Fifty Years, and at last was thrown down in an Earthquake. And from this *Coloss* the People of *Rhodes* were named *Colossenses*, and every Statue since of an unusual Magnitude, is call'd *Colossus*.

2. The Temple of *Diana* at *Ephesus*; which was a Work of the greatest Magnificence, and infinitely admir'd among the Ancients. Two hundred and twenty Years were spent in perfecting it, tho' all *Asia* was employed. It was supported by One hundred and twenty seven Pillars, Sixty foot high,

1 Pliny 34. c. 17. 2 Pliny 1. 7. c. 38. & 1. 16. 40.

each of them rais'd by as many Kings. Of these Pillars Thirty seven were engraven. The Image of the Goddess was made of *Ebony*, as we learn from History.

3. The *Mausoleum*, or Sepulchre of *Mausolus*, King of *Caria*,¹ built by his Queen *Artemisia*, of the purest Marble; and yet the Workmanship of it was much more valuable than the Marble. It lay from North to South sixty three Foot long, almost four hundred and eleven Foot in Compass, and twenty five Cubits, (that is about thirty five Foot) high, surrounded with thirty six Columns, that were beautified in a wonderful manner. And from this *Mausoleum*, all other sumptuous Sepulchres are also call'd by the same Name.

4. A Statue of *Jupiter* in the Temple of the City² *Olympia*; made with the greatest Art by *Phidias*, of Ivory; and of a prodigious size.

5. The Walls of the City of *Babylon*, (which was the Metropolis of *Chaldea*)³ built by the Queen *Semiramis*, whose Circumference was sixty Miles, their height two hundred Feet, and their breadth Fifty, so that six Chariots might conveniently pass upon them in a Row.

6. The⁴ Pyramids of *Egypt*; three of which, remarkable for their Height, do still remain. The first has a square *Basis*, and is one hundred and forty three Feet long, and a thousand high: it is made of so great Stones, that the least of them is thirty Foot thick. Three hundred and sixty thousand Men were

¹ Pliny l. 36. c. 5. ² Pliny l. 36. c. 3. ³ Idem. l. 6. c. 26.
⁴ Plin. l. 36. c. 13. Belo. l. 2. 32. c. sing. Observat.

employ'd in building it, for the space of twenty Years. The two other Pyramids which are somewhat smaller, attract the Admiration of all Spectators. And in these Pyramids, it is reported, the Bodies of the Kings of *Egypt* lie interr'd.

7. The Royal Palace of *Cyrus*, King of the *Medes*; made by *Menon*, with no less Prodigality than Art; for he cemented the Stones with Gold.

‡ Calepin V. Miraculum.

S E C T. III. *The Children of the Sun.*

NOW let us change our Discourse again to *Sol's* Children; the most famous of which was *Phaeton*, who gave the Poets an excellent opportunity of shewing their ingenuity by the following Action. *Epaphus*, one of the Sons of *Jupiter* quarrell'd with *Phaeton*, and said that tho' he call'd himself the Son of *Apollo*, he was not; and that his Mother *Chymene* invented this pretence only to cover her Adultery. This Slander so provok'd *Phaeton* that by his Mother's advice, he went to the Royal Palace of the *Sun*, to bring from thence some indubitable Marks of his Nativity. The *Sun* received him when he came, kindly; and own'd his Son: and, to take away all occasion of Doubting hereafter, he gave him Liberty to ask any thing, swearing by the *Stygian Lake* (which sort of Oath none of the Gods dare violate) that he would not deny him. Hereupon *Phaeton* desired leave to govern his *Father's Chariot* for one day: which was the occasion of great Grief to his Father; who foreseeing his Son's Ruin thereby, was very uneasy that he had obliged himself

himself to grant a request so pernicious to his Son, and therefore endeavour'd to persuade him not to persist in his desire, * telling him that he sought his own Ruin, and was desirous of undertaking an Employment above his Ability, and what no Mortal was capable to execute. * *Phaeton* was not moved with the good Advice of his Father, but pressed him to keep his Promise, and perform what he had sworn by the River *Styx* to do. In short, the Father was forced to comply with his Son's Rashness; and therefore unwillingly granted what was not now in his Power after his Oath to deny: but however he directed him how to guide the Horses, and especially advis'd him to observe the middle Path.

— — — — — *Temeraria dixit*

*Vox mea facta, tua est. Utinam promissa liceret
Non dare. Confiteor, solum hoc tibi, nate, negarem,
Dissuadere licet. Non est tua tuta voluntas.*

*Magna petis Phaeton, & quæ non viribus istis
Munera conveniunt, nec tam puerilibus annis.*

Sors tua mortalis: non est mortale, quod optas.

'Twas this alone I could refuse a Son,
Else by's own Wish and my rash Oath undone,
Thou to thy Ruin my rash Vow dost wrest:
O would I could break Promise. Thy request
Poor hapless Youth forego, retract it now,
Recal thy Wish, and I can keep my Vow.
Think, *Phaeton*, think o're thy wild Desires,
That Work more Years and greater Strength requires:
Confine thy Thoughts to thy own humbler Fate;
What thou wouldst have, becomes no mortal State.

— — — — — *Diffis tamen ille repugnat,
Propositumque premit, flagratque cupidine currus.*

In vain to move his Son the Father aim'd,
He with Ambition's hottest Fire inflam'd
His Sire's irrevocable Promise claim'd.

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}

Phaeton was transported with Joy, & mounted the Chariot, and taking the Reins into his Hands, he began to drive the Horses, who finding him unable to govern them, ran away, and set on Fire both the Heavens and the Earth. *Jupiter* to put an end to the Conflagration, struck him out of the Chariot with Thunder, and cast him headlong into the River *Po*. His Sisters *Phaethusa*, *Lampetia*, and *Phoebe*, lamenting his Death incessantly upon the Banks of that River, were turn'd, by the pity of the Gods, into *Poplar-Trees*, henceforth weeping *Amber* instead of Tears. A great Fire that happen'd in *Italy* near the *Po*, in the time of King *Phaeton*, was the occasion of this Fable. The *Ambitious* are taught hereby, what Event they ought to expect, when they soar higher than they ought.

Circe, the most skilful of all Sorceresses, poison'd her Husband, a King of the *Sarmatians*; for which she was banish'd by her Subjects, and flying into *Italy*, fix'd her Seat upon the Promontory *Circaum*, where she fell in love with *Glaucus* a Sea-God, who at the same time lov'd *Scylla*; *Circe* turn'd her into a Sea-Monster, by poisoning the Water in which she used to wash. She entertain'd *Ulysses*, who was driven thither by the Violence of Storms, with

*Occupat ille levem juvenili corpore currum,
Statque super; manibusque datas contingere habenas
Gaudet, & invito grates agit inde parenti.*

Now *Phaeton* by lofty Hopes possess'd,
The burning Seat with youthful Vigour press'd;
With nimble Hands the heavy Reins he weigh'd,
And Thanks unpleasing to his Father paid.

Ovid. Metam. l. 2.

Ovid Metam. 14.

great

great Civility; and restor'd his Companions, whom according to her usual Custom she had changed into Hogs, Bears, Wolves, and the like Beasts; unto their former Shapes again. *Ulysses* was arm'd against her Assaults, so that she set upon him in vain. It is said, she drew down the very Stars from Heaven: whence we are plainly inform'd, that Voluptuousness (whereof *Circe* is the Emblem) alters Men into ravenous and filthy Beasts; that even those, who with the Lustre of their Wit and Vertue shine in the World, as Stars in the Firmament, when once they addict themselves to obscene Pleasures, become obscure and inconsiderable, falling as it were headlong from the Glory of Heaven.

Pasiphae was the Wife of *Minos* King of *Crete*: she fell in Love with a Bull, and obtain'd her Desire by the Assistance of *Dædalus*, who for that purpose inclosed her in a wooden Cow: she brought forth a *Minotaur*, a Monster, one part of which was like a Man, the other like a Bull. Now, the Occasion, they say, of the Fable, was this. *Pasiphae* lov'd a Man whose Name was *Taurus*, and had Twins by him in *Dædalus's* House; one of which was very like her Husband *Minos*, and the other like the Father. But however that is, the *Minotaur* was shut up in the Labyrinth, that *Dædalus* made by the order of King *Minos*. This Labyrinth was a Place diversify'd with very many Windings and Turnings, and Cross paths running into one another. How this *Minotaur* was kill'd, and by whom, I shall shew particularly in its Place

1 Ovid Metam. 1.

2 Serv. ap. Boccac. l. 4.

in the account of *Thesens*. ¹ *Dædalus* was an excellent Artificer of *Athens*; who first, as 'tis said, invented the Ax, the Saw, the Plum-line, the Auger, and Glue; also he first contriv'd Masts and Yards for Ships: besides he carv'd Statues so admirably, that they not only seem'd alive, but would never stand still in one place; and would fly away unless they were chain'd. This *Dædalus*, together with *Icarus* his Son, was shut up by *Minos* in the Labyrinth which he had made, because he had assisted the Amours of *Pasiphae*: whereupon he made Wings for himself and his Son, with Wax and the Feathers of Birds: fastning these Wings to his Shoulders, he flew out of *Crete* into *Sicily*; but *Icarus* in his Flight neglected his Father's Advice, and observ'd not his due Course, but out of a Juvenile Wantonness flew higher than he ought, whereupon the Wax being melted by the heat of the Sun, and the Wings falling in pieces, he fell into the Sea, which is since, according to *Ovid*, named the *Icarian* Sea, from him.

To these *Children of the Sun*, we may add his Niece and his Nephew *Byblis* and *Caunus*. *Byblis* was so much in love with *Caunus*, tho' he was her Brother, that she employ'd all her Charms to entice him to commit Incest; and when nothing would overcome his Modesty, she follow'd him so long, that at last being quite oppress'd with Sorrow and Labour, she sat down under a Tree,

¹ *Ovid Metam.* l. 8. *Paufan.* in *Attic.*

² *Icarus Icaris nomina fecit aquis.*

Ovid. l. *Trist.*

Icarian Seas from *Icarus* were called,

and shed such a Quantity of Tears, † that she was converted into a Founrain.

† *Sic lacrymis consumpta suis Phœbeia Byblis
Vertitur in fontem, qui nunc quoque vallibus imis
Nomen habet domina, nigraque sub ilice manat.*
Thus the *Phœbeian Byblis* spent in Tears,
Becomes a living Fountain, which yet bears
Her Name, and under a black Holm that grows
In those rank Vallies, plentifully flows.

CHAP. VII.

MERCURY. *His Image and Birth.*

P. **W**H O is that young Man, † with a chearful Countenance, an honest Look, and lively Eyes; who is so fair without Paint; having Wings fixed to his Hat and his Shoos, and a Rod in his Hand, which is wing'd and bound about by a Couple of Serpents?

M. It is the Image of *Mercury*, as the *Egyptians* paint him; whose Face is partly black and dark, and partly clear and bright; because sometimes he converses with the *Celestial*, and sometimes with the *Infernal* Gods. He wears wing'd Shoos (which are properly call'd *Talaria*) Wings also are fastned to his Hat (which is call'd *Petagus*) because since he is the Messenger of the Gods, he ought not only to run, but to fly.

P. Of what Parents was he born?

† Galen. ap. Nat. Com. l. 5.

M. ¹ His Parents were *Jupiter* and *Maia* the Daughter of *Atlas*; and for that reason perhaps they used to offer Sacrifices to him in the Month of *May*. They say that *Juno* suckled him a while in his Infancy; and once while he suck'd the Milk very greedily, it ran out of his Mouth, being full, upon the Heavens; which made that white stream, which they call ² *the Milky way*.

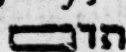
¹ Hesiod. in Theogon. Hor. carm. l. i. ² Via lactea quam Græci vocant Galaxiam, ἀπὸ τῆ γάλακτος a lacte. Macrobi. & Suidas.

SECT. I.

P. **W**hat were *Mercury's* Offices and Qualities?
 M. He had many Offices. ¹ The first and chiefest of them was to carry the Commands of *Jupiter*; whence he is commonly call'd *the Messenger of the Gods*. ² He swept the Room where the Gods supp'd, and made the Beds; and underwent many other the like mean Employments; hence he was stiled ³ *Camillus* or *Casmillus*, that is, an *inferior Servant of the Gods*. For antiently ⁴ all Boys and Girls under age were call'd *Camilli* and ⁵ *Camilla*: and the same Name was afterwards given to the young Men and Maids, who ⁶ attended the Priests at their Sacrifices: tho' the People of *Bæotia*,

¹ Lucian. dial. Maiæ & Mercurii. ² Statius. Tullian. 2. de vocab. rerum. ³ Serv. in 12. Æn. ⁴ Pacuv. in Medea. Dion. Halicarn. l. 2. Macrobi. Saturn. 3. ⁵ Bochart Geograph. l. 1. c. 2. ⁶ Sophocli. in Oedip.

instead

instead of *Camillus*, say, *Cadmillus*; perhaps from the *Arabick* Word  *Chadam*, to serve; or from the *Phœnician* word *Chadmel*, God's Servant, or Minister sacer. 3. He attended upon dying Persons to unloose their Souls from the Chains of the Body, and carry them to Hell; he also revived, and placed into new Bodies, those Souls which had compleated their full time in the *Elysian* Fields. * Almost all which things *Virgil* does comprise in seven Verses.

His remarkable Qualities were likewise many. 1. They say that he was the Inventor of Letters: this is certain, he excell'd in Eloquence, and the Art of *speaking well*; insomuch that the *Greeks* call'd him *Hermes*, from his skill³ in *interpreting* or *explaining*: and therefore he is accounted the God of the Rhetoricians and Orators. 2. He is reported to have been the⁴ Inventor of Contracts, Weights

¹ Hom. Odyss. 6.

² *Dixerat. Ille patris magni parere parabat Imperio, & primum pedibus talaria nectit Aurea, qua sublimem alis sive aquora supra Seu terram rapido pariter cum flumine portant. Tum virgam capit: hac animas ille evocat Orco Pallentes, alias sub tristia Tartara mittit: Dat somnos, adimitq; & lumina morte resignat.*

Hermes obeys; with golden Pinions binds His flying Feet, and mounts the Western Winds; And whither o'er the Seas or Earth he flies, With rapid force they bear him down the Skies. But first he grasps within his awful hand, The marks of sov'reign Pow'r, his magic Wand: With this he draws the Souls from hollow Graves, With this he drives 'em down the *Stygian* Waves; With this he seals in sleep the wakeful sight, And Eyes, tho' clos'd in death, restores to light. *Virg. Æn. 4.*

³ *ἀπὸ τοῦ ἐρμηνεύειν*, ab interpretando. Tertul. 1. de coronis. and
⁴ Festus. Fulgent.

and Measures; and to have taught the Art of buying, selling and trafficking first; and to have receiv'd the Name of *Mercury*, from his *understanding of Merchandize*. Hence he is accounted the God of the *Merchants*, and the God of *Gain*; so that all unexpected Gain and Treasure, that comes of a sudden, is from him call'd ἐρμῆος or ἑρμαῖος [*Hermion or Hermaion*] 3. In the Art of Thieving he certainly excell'd all the Sharpers that ever were or will be; for he is the very Prince and God of Thieves. The very day in which he was born, he stole away some Cattle from King *Admetus's* Herd, altho' *Apollo* was Keeper of them; who complain'd much of the Theft, and bent his Bow against him: but in the mean time *Mercury* stole even his Arrows from him. Whilst he was yet an Infant, and entertain'd by *Vulcan*, he stole his Tools from him. He took away by stealth *Venus's* Girdle, whilst she embrac'd him; and *Jupiter's* Scepter: he designed to steal the Thunder too, but he was afraid, lest it should burn him. 4. He was mighty skilful in making Peace; and for that reason was sometimes painted with Chains of Gold flowing from his mouth, with which he linked together the Minds of those that heard him. And he not only pacifi'd mortal Men, but also the immortal Gods of Heaven and Hell: for whenever they quarrell'd among themselves, he compos'd their Differences.

And this *Pacificatory Faculty* of his is signified by the *Rod* that he holds in his Hand, which *Apollo* heretofore gave him, because he had given *Apollo* an

3. à mercibus vel à mercium cura, Philostrat. in Soph.
3. Lucian. Dial. Apol. & Vulc.

Harp. ' This Rod had a wonderful Faculty of *deciding all Controversies*. This Virtue was first discover'd by *Mercury*; who seeing two Serpents fighting, as he travell'd, he put his Rod between them and reconciled them presently, and they mutually embraced each other, and stuck to the Rod, which is call'd *Caduceus*; and from ' hence all Ambassadors sent to make Peace are call'd *Caduceatores*. For as Wars were denounced by *Feciales*, so they were ended by *Caduceatores*.

' Pacis & armorum, superis, imisque Deorum

Arbiter, alato qui pede carpit iter.

Ovid Fast. l. 5.

Thee, Wing-foot, all the Gods both high and low,
The Arbiter of Peace and War allow.

Atlantis Tegae Nepos, commune profundis

Et superis Numen, qui fas per limen utrumque

Solus habes, geminoque facis compendia mundo.

Fair *Maia's* Son, whose Power alone does reach

High Heaven's bright Towers and Hell's dusky Beach,

A common God to both, dost both the Worlds appease.

Claudian de rapt. Prof.

² Homer in hymnis. ³ Lexic. lat. in hoc Verbo.

S E C T. II.

Actions of Mercury.

AR E any of his Actions recorded in History? *M.* Yes several: but such as in my Judgment do not much deserve to be remembred. However the following Account is most remarkable.

He had a Son by his Sister *Venus*, ' call'd *Herma-*

*¹ i. e. Mercurio-Venus. nam Ἡρμῆς est Mercurius & Ἀφρο-
διτη Venus.*

phroditus

phroditus, who was a great Hunter. In those Woods where he frequently hunted, a Nymph call'd *Salma-cis* lived, who greatly admired and fell in Love with him, for he was very beautiful, but a great Woman-hater. She often tempted the young Man, but was often repuls'd; yet she did not despair. She lay in ambush at a Fountain, where he usually came to bath, and when he was in the Water, she also leapt in to him: but neither so could she overcome his extraordinary Modesty. Thereupon, it is said, she pray'd to the Gods above, that the Bodies of both might become one, which was granted. *Hermaphroditus* was amazed when he saw this Change of his Body; and desired that, for his Comfort, some other Persons might be like him. He obtain'd his Request; for whosoever wash'd himself in that Fountain (call'd *Salmacis*, in the Country of *Caria*) became an *Hermaphrodite*, that is, had both Sexes. I was unwilling to omit the following Story.

A Herdsman whose Name was *Battus*, saw *Mercury* stealing *Admetus's* Cows from *Apollo* their Keeper. When *Mercury* perceiv'd that his Theft was discover'd, he went to *Battus*, and desir'd that he would say nothing, and gave him a delicate Cow. *Battus* promis'd him Secrecy. *Mercury*, to try his Fidelity, came in another Shape to him, and ask'd him about the Cows; whether he saw them, or knew the place where the Thief carry'd them. *Battus* deny'd it, but *Mercury* press'd him hard, and promis'd that he would give him both a Bull and a Cow, if he would discover. With the Promise he

* Ovid. Metam. l. 4.

was overcome ; whereupon *Mercury* was enraged, and laying aside his Disguise, turn'd him into a Stone, called *Index* : as *Ovid* relates so prettily in Verse, that I cannot but recite them.

The Ancients used to set up Statues where the Roads cross'd ; these Statues they called *Indices*, because with an Arm and a Finger held out, they shewed the way to this or that place. The *Romans* placed some in publick Places and Highways : as the *Athenians* did at their Doors to drive away Thieves ; and they call'd these Statues *Hermæ*, from *Mercury*, whose Greek Name was *Hermes*, Concerning which *Hermæ*, it is to be observ'd,

1. These Images have neither ^a Hands nor Feet, and from hence *Mercury* was call'd *Cyllenius*, or by Contraction ³ *Cyllius*, which Word is derived from a Greek Word signifying a Man without Hands and Feet : and not from *Cyllene*, a Mountain in *Arcadia*, in which he was educated.

2. A Purse was usually hung to the Statues of *Mercury*. ⁴ to signifie, that he was the God of Gain and Profit, and presided over Merchandizing ; in which because manytimes things are done by Fraud

^a At Battus, postquam est merces geminata, sub illis Montibus, inquit, erant : & erant sub montibus illis.

Risit Atlantiades : & me mihi, perfide, prodis ?

Me mihi prodis, ait ? perjuraque pectora vertit

In durum silicem, qui nunc quoque dicitur Index.

Battus, on th' double proffer, tells him, there, Beneath those Hills, beneath those Hills they were.

Then *Hermes* laughing loud, what, Knave, I say, Me to my self, to my self me betray ?

Then to a Touchstone turn'd his perjur'd Breast, Whose Nature now is in that Name express'd.

² sunt ἀποδες καὶ ἀχειρες. Herod. l. i. ³ κυλλός manuum pedum expers. Lil. Gyraldus. ⁴ Macrobius & Suid. ap Lil. and

and Treachery, they gave him the Name of *Dolus*.

3. The *Romans* used to join the Statues of *Mercury* and *Minerva* together, and these Images they call'd *Hermathenæ*; and sacrificed to both Deities upon one and the same Altar. Those who had escaped any great Danger always offer'd Sacrifices to *Mercury*;² they offer'd up a Calf, and Milk, and Honey, and especially the Tongues of the Sacrifices, which with a great deal of Ceremony they cast into the Fire, and then the Sacrifice was finish'd. 'Tis said that the *Megarenses* first used this Ceremony.

¹ Cicero. ² Paulan. in Attic. Ovid Metam. 4.

C H A P. VIII.

B A C C H U S. *His Image.*

M. **W**H Y do you laugh, *Palæophilus*?

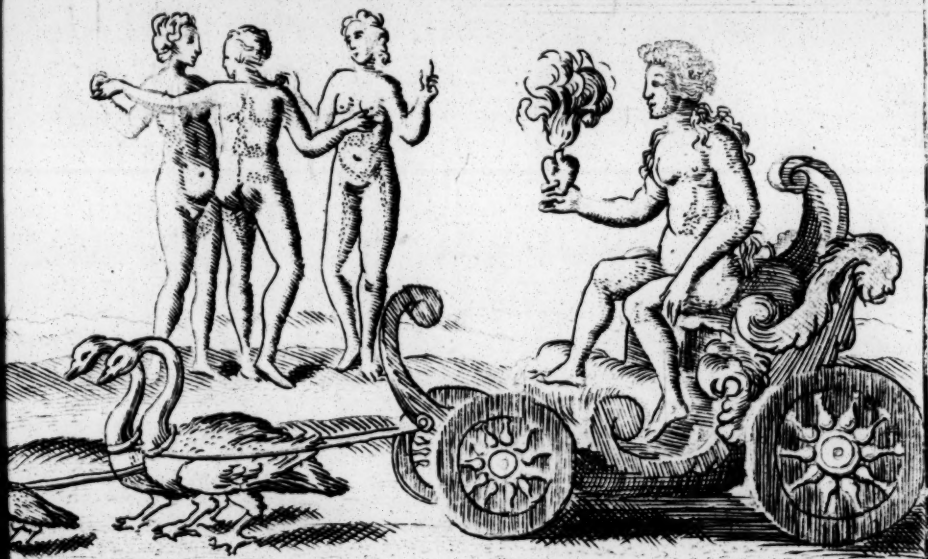
P. Who can forbear, when he sees that filthy, shameless and immodest God placed next to *Mercury*;¹ with a Body naked, red Face, lascivious Looks, in an effeminate Posture, dispirited with Luxury, and overcome with Wine. His swoln Cheeks resemble Bottles; his great Belly, fat Breasts, and his distended swelling Paunch, make me think that a Hoghead rather than a God is carried in that Chariot.

M. That is no Wonder; for 'tis *Bacchus* himself, the God of Wine, and the Captain and the Emperor of Drunkards. He is crown'd with Ivy and Vine-

¹ Euripides in *Bacchis*.

Gratie

Venus



Bacchus

Pan



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Clap

leaves. He has a *Thyrſus* inſtead of a Scepter; that is, a Javelin with an Iron Head, encircled by Ivy or Vine Leaves in his hand. He is carried in a Chariot, ſometimes drawn by Tygers and Lions, and ſometimes by Linxes and Panthers. And like a King, he has his Guards, who are a drunken Band of Satyrs, Demons, Nymphs that preſide over the Wine-preſſes, Fairies of the Fountains, and Prieſteſſes. *Silenus* oftentimes comes after him ſitting on an Aſs that bends under his Burden.

P. But what's here? This *Bacchus* has got Horns, and is a Young Man without a Beard: I have heard, the Inhabitants of *Elis* paint him like an Old Man with a Beard.

M. 'Tis true. He is ſometimes painted an Old Man, and ſometimes a ſmooth and beardless Boy. as *Ovid* and *Tibullus* deſcribe him. I ſhall give you the reaſon of all theſe things and of his Horns, mentioned alſo in *Ovid*, before I make an end of this Fable.

¹ Ovid de arte amandi. Ariſtoph. Scholiaſt. in Plutum. Strabo l. 26. Ovid 3. Metam. & 4 ² Cohors Satyrorum, Cobalorum, Lenarum, Naiadum atque Baccharum.

³ — *Tibi inconſumpta juventa?*

*Tu puer æternus, tu formoſiſſimus, alto
Conſpiceris cœlo, tibi, cum ſine cornibus adſtas,
Virgineum caput eſt.*

— Still doſt thou enjoy
Unwaſted Youth? eternally a Boy.

Thou'rt ſeen in *Heav'n*, whom all Perfections grace;
And when unhorn'd, thou haſt a Virgin's Face.

⁴ *Solis æterna eſt Phœbo Bacchoque juventa.*

Phœbus and *Bacchus* only have eternal Youth.

⁵ *Accedant capiti cornua, Bacchus eris.*

Clap to thy Head a pair of Horns, and *Bacchus* thou ſhalt be.

S E C T. I. *The Birth of Bacchus.*

Bacchus's Birth was both wonderful and ridiculous, if the Poets may be heard ; as they must when the Discourse is about Fables.

They tell us, that when *Jupiter* was in love with *Semele*, it rais'd *Juno's* Jealousie higher than ever before. *Juno* therefore endeavour'd to destroy her ; and, in the shape of an old Woman, visited *Semele*, wish'd her much Joy from her Acquaintance with *Jupiter*, and advis'd her to oblige him, when he came, by an inviolable Oath ; to grant her a Request ; and then, says she to *Semele*, *ask him to come to you as he is wont to come to Juno. And he will come cloath'd in all his Glory, and Majesty, and Honour.* *Semele* was greatly pleas'd with this Advice ; and therefore, when *Jupiter* visited her next, she ' begg'd

— * *Rogat illa Jovem sine nomine munus.*
Cui Deus, Elige, ait, nullam patiere repulsam.
Quoque magis credas, Stygii quoque conscia sunt
Numina torrentis : Timor, & Deus ille Deorum est.
Lata malo, nimiumque petens, perituraque amantis
Obsequio, Semele : Qualem, Saturnia, dixit,
Te solet amplecti Veneris cum fœdus initis,
Da mihi te talem.

— A Gift unnamed :
 When thus the kind consenting God reply'd,
 Speak but thy Choice, it shall not be deny'd ;
 And to confirm thy Faith, let *Stygian* Gods,
 And all the Tenants of Hell's dark Abodes.
 Witness my Promise ; these are Oaths that bind,
 And Gods that keep e'en *Jove* himself confin'd.
 Transported with the sad Decree, she feels
 Ev'n mighty Satisfaction in her Ills ;
 And just about to perish by the Grant
 And kind Compliance of her fond Gallant,

a Favour of him, but did not expressly name the Favour. *Jupiter* bound himself by the most Solemn Oath to grant her Request, let it be what it would. *Semele* encouraged by her Lovers kindness, and little foreseeing that what she desired would prove her ruine, begg'd of *Jupiter* to come to her Embraces in the same manner that he caress'd *Juno*. What *Jupiter* had so solemnly sworn to perform, he could not refuse. He could not recal his Words, nor free himself from the Obligation of his Oath; so that he put on all his Terrors, arrayed himself with his grearest Glory, and in the midst of Thunder and Lightning enter'd *Semele's* House. Her mortal Body was not able to stand the shock, so she perish'd in the Embraces of her Lover, for the Thunder struck her down and stupified her, and the Lightning reduced her to Ashes: So fatal are the rash desires of the Ambitious! When she died, she was big with Child of *Bacchus*, who was preserved, after his Mother's decease, in such a manner as will make you laugh to hear it, for the Infant was taken out of his Mother's Womb and

Says, Take *Jove's* Vigour as you use *Jove's* Name,
The same the Strength, and sinewy Force the same,
As when you mount the great *Saturnia's* Bed,
And lockt in her Embrace, diffusive Glories shed.

—————¹ *Corpus mortale tumultus*

Non tulit aethereos, donisque jugalibus arsit.

Nor could her mortal Body bear the Sight
Of glaring Beams and strong celestial Light;
But scorcht all o'er, with *Jove's* Embrace expir'd,
And mourn'd the Gift so eagerly desir'd.

—————² *Genitricis ab alvo*

*Eripitur, patrioque tener (si credere dignum est)
Insuitur femori, maternaque tempora complet.*

sewed into *Jupiter's* Thigh, from whence in fulness of time it was born, and then ¹ deliver'd into the Hands of *Mercury* to be carried into *Eubæa* to *Macris*, the Daughter of *Aristæus*, ² who immediately appointed his Lips with Honey, and brought him up with great care in a Cave, to which there were two Gates.

Th' imperfect Babe, that in the Womb does lie,
Was ta'en by *Jove*, and sew'd into his Thigh,
His Mothers Time accomplishing.

¹ Euripid. Bacch. Nat. Comes l. 4. ² Apoll. 4. Argon.

S E C T. II.

Names of Bacchus.

WE will first speak of his proper Name, and then come to his Titles and Surnames.

Bacchus was so call'd from a ¹ Greek Word which signifies *to revel*: and for the same reason the *wild Women* his companions are call'd ² *Thyades*, and ³ *Mænades*, which Words signify Madness and Folly. They were also called ⁴ *Mimallones*, that is, Imitators or Mimicks, because they imitated all *Bacchus's* Actions.

⁵ *Biformis*, because he was reckon'd both a young and an old Man; with a Beard and without a Beard. Or, because Wine, whereof *Bacchus* is the

¹ ἀπὸ τοῦ βακχεῖν seu canxheῖν ab infantiendo. Eustath. ap. Lil. ² ἀπὸ τῆς θυᾶς a furore ac rabie. Virg. Æn. 4. ³ αἰνόμεναι infanio, terocio. ⁴ ἀ μιμῶμεναι, imitor. ⁵ διμορφος Diodor. ap. Lil.

Emblem, makes People sometimes chearful and pleasant, sometimes peevish and morose.

He was named ¹ *Brisæus*, either (as some think) from the Nymph his Nurse; or from the use of the Grapes and Hony, which he invented; for *Brisa* signifies a Bunch of prest Grapes, or else from the Promontory *Brisa*, in the Island *Lesbos*, where he was worshipp'd.

² *Bromius*, from the Cracking of Fire, and Noise of Thunder that was heard when his Mother was kill'd with the Embrace of *Jupiter*.

³ *Bimater* or *Bimotor*, because he had two Mothers; the first was *Semele*, who conceiv'd him in the Womb; and the other, the Thigh of *Jupiter*, into which he was receiv'd, after he was saved from the Fire.

He is call'd by divers of the Greeks, ⁴ *Bugenes*, that is, born of an Ox, and from thence *Tauriformis* or *Tauriceps*; and he is supposed to have Horns, because he first plough'd with Oxen, or because he was the Son of *Jupiter Ammon*, who had the Head of a Ram.

⁵ *Dæmon bonus*, the good Angel: and in Feasts, after the Victuals were taken away, the last Glas was drank round to his Honour.

⁶ *Dithyrambus*, which signifies either, that he was born twice of *Semele* and of *Jove*; or the double Gate, which the Cave had in which he was

¹ Cornut. in Pers. Sat. l. 1. ² ἀπὸ τοῦ βρομίου, ab incendii crepitu, tonitrusque sonitu. Ovid 4. Metam. ³ Idem ibid. ⁴ Βουγενής, i. e. bove genitus. Clemens Strom. Euseb. l. 4 præp. Evang. ⁵ Diodor. l. 5. Idem l. 3. ⁶ ἀπὸ τοῦ δις εἰς θυγατρὶ ἀναβαίνειν. à bis in januam ingrediendo. Diodor. Orig. Euseb.

brought up; or perhaps it means that Drunkards can't keep Secrets: but whatever is in the Head comes into the Mouth, and then bursts forth, as fast as it would out of two doors.

Dionysus or *Dionysus*, ² from his Father *Jupiter*, or from the Nymphs called *Nysæ*, by whom he was nurs'd, as they say: or from a ³ Greek Word signifying *to prick*: because he prick'd his Father's Side with his Horns, when he was born: or from ⁴ *Jupiter's* lameness, who limp'd when *Bacchus* was in his Thigh: or from an Island among the *Cyclades*, call'd *Dia* or *Naxos*, which was dedicated to him when he marry'd *Ariadne*; Or lastly, from the City of *Nysa*, in which *Bacchus* reign'd.

⁵ *Evius* or *Evobus*. For in the War of the Giants, when *Jupiter* did not see *Bacchus*, he thought that he was kill'd, and cry'd out ⁶ *Alas, Son*. Or because when he found that *Bacchus* had overcome the Giants by changing himself into a Lion, he cry'd out again, ⁷ *Well done, Son*.

⁸ *Evan*, from the Acclamations of the *Bacchantes*, who were therefore call'd *Evantes*.

Euchius, ⁹ because *Bacchus* fills his Glass plentifully, even up to the Brim.

¹⁰ *Eleleus* and *Eleus*, from the Acclamation wherewith they animated the Souldiers before the

¹ quasi per geminam portam, hinc proverbialiter de vino, facit τὸ δόμα διδυμν. ² ἀπὸ τοῦ Διὸς a Jove. Phurnut in fab. ³ a νύω pungo, Lucian. Dial. ⁴ a νύος claudus. Nonn. l. 9. ⁵ Eheu ἤ! Eheu, fili. Eurip. in Bacch. ⁶ Vir. Æn. 7. ⁷ εὖ ἤ. Fuge fili, Cornut. in Pers. Acron in Horat. Virg. ⁸ Æn. 6. Ovid. 4. Metam. ⁹ ab εὐχέω, bene ac large fundo. Nat. Com. l. 5. ¹⁰ ab ἐλαλεῦ, exclamazione bellica, Ovid. 4. Metam. Æschyl. in Prometh.

Fight, or encouraged them in the Battle it self: The same Acclamation was also used in celebrating the *Orgia*, which were Sacrifices offer'd up to *Bacchus*.

¹ *Iacchus*, was also one of his Names, from the noise which Men when drunken make, and this ² Title is given him by *Claudian*: from whose account of *Bacchus*, we may learn, that he was not always naked, but sometimes cloath'd with the Skin of a Tiger.

Lenæus; Because as *Donatus* says, ³ Wine palliates and asswages the Sorrows of Mens Minds. But *Servius* thinks that this Name, since it is a *Greek* Name, ought not to be derived from a *Latin* Word, as *Donatus* says, but from a *Greek* ⁴ Word which signifies the *Vat* or *Press*, in which Wine is made.

⁵ *Liber* and *Liber Pater*, from *libero*, as in *Greek* they call him *Ἐλευθέριος*, [*Eleutherios*] the *Deliverer*: for he is the Symbol of *Liberty*, and is worshipp'd in all Cities that are *free*.

Lyæus and *Lysius* signifie the same with *Liber*: for Wine *frees* the Mind from Cares; and those

¹ ab ἰαχέω, clamo, vociferor.

² ——— *Latiusque simul procedit Iacchus*
Crinali florens hederâ: quem Parthica Tigris
Velat, & auratos in nodum colligit unguis.

——— The jolly God comes in,
His Hair with Ivy twined, his Cloaths a Tiger's Skin,
Whose golden Claws are clutcht into a Knot.

de raptu Proserp. l. 1.

³ quod leniat mentem vinum. ⁴ ἀπὸ τοῦ ληνέω, à torculari. *Servius* in *Virg. Georg.* l. 2. ⁵ *Virg.* 7. *Ecl.* *Plutarch* in *Probl.* *Pausan.* in *Attic.*

who have drank plentifully, speak whatsoever comes into their Minds, as *Ovid* says.

The Sacrifices of *Bacchus* were celebrated in the Night; wherefore he is call'd ² *Nyctilius*.

Because he was educated upon the Mountain *Nisa*, he is called *Nisæus*.

Reclus, Ὀρέβης, : [*Orbos*] because he taught a certain King of *Arkens* to dilute his Wine with Water; so that Men, who through much drinking stagger'd before, by mixing Water with their Wine, began to go straight.

His Mother *Semele* and his Nurse were sometimes call'd *Thyo*; therefore from thence they call'd him ³ *Thyoneus*.

Lastly, he was call'd ⁴ *Triumphus*, because, when in *Triumph* the Conquerors went into the Capitol, the Soldiers cry'd out, *Io Triumphæ*.

¹ *Cura fugit, multo diluiturque mero.*

The plenteous Bowl all care dispells.

Ov. de Art.

² αὐκλίω, nocte perficio. Phurnut. in *Bacch.* *Ovid.* 4. *Metam.*

³ *Horat.* l. 1. *Carm.* ὀρειάμβη Var. de ling. lat.

S E C T. III. Actions of Bacchus.

Bacchus invented : so many things useful to Mankind either in finishing Controversies, in building Cities, in making Laws, and obtaining Victories, that he was declared a God by the joint Suffrages of the whole World. And indeed, what could not *Bacchus* himself do, when his Priestesses, by striking the Earth with their *Thyrse*, drew forth Rivers of Milk and Honey, and Wine,

¹ *Diod.* l. 5. *hist.* & *Oros.* l. 2. *Hor. Ep.* 2.

and wrought several such Miracles, without the least Labour? And yet they receiv'd their whole Power from *Bacchus*.

1. He Invented the ¹ Use of Wine; and first taught the Art of planting the Vines from whence it is made; as also the Art of making Honey, and tilling the Earth. ² This he did among the People of *Egypt*; who therefore honour'd him as a God, and called him *Osiris*. Let *Bacchus* have Honour, because he invented the Art of planting Vines; but let him not refuse to the *Afs* of *Nauplia* its Praises, who by gnawing Vines, taught the Art of pruning them.

2. He invented ³ Commerce and Merchandise, and found out Navigation, when he was King of *Phenicia*.

3. Whereas Men wander'd about unfettled like Beasts, ⁴ he reduced them into Society and Union: he taught them to worship the Gods, and was excellent in prophesying.

4. He subdued *India*, and many other Nations, riding on an Elephant: ⁵ he victoriously subdued *Egypt*, *Syria*, *Phrygia*, and all the East; where he erected Pillars, as *Hercules* did in the West: he first invented Triumphs and Crowns for Kings.

5. *Bacchus* was desirous to reward *Midas*, the King of *Phrygia* (of whose *Afs*'s Ears we spake before) because he had done some Service to him; and bid him ask what he would, *Midas* desired that whatsoever he touch'd might become Gold:

¹ Ovid. ³ Fastorum. ² Dion. de situ Orbis. Vide Nat. Com.
³ Idem ibid. ⁴ Ovid Fastorum. Euripid. in Bacch. ⁵ Dion. de situ Orbis.

Bacchus was troubled that *Midas* ask'd a Gift that would prove so destructive to himself, however he granted his Request, and gave him the power he desired. Immediately whatever *Midas* touch'd became Gold: nay, when he touch'd his Meat or Drink, they also became Gold: when therefore he saw that he could not escape Death by Hunger or Thirst, he then perceiv'd that he had foolishly begg'd a destructive Gift, and repenting his Bargain, he desired *Bacchus* to take his Gift to himself again. *Bacchus* consented, and bid him bath in the River *Pactolus*: *Midas* obey'd; and from hence the Sand of that River became golden, and the River was call'd *Chrysorrhoas*, or *Aurifluus*.

6. When he was yet a Child, some *Tyrrhenian* Mariners found him asleep, and carry'd him into a Ship: wherefore he first stupify'd them, stopping the Ship in such a manner, that it was unmoveable; afterwards he caus'd Vines to spring up in the Ship on a sudden, and Ivy twining about the Oars; and when the Seamen were almost dead with the Fright, he threw them headlong into the Sea, and changed them into Dolphins. *Ov. Met. 3.*

*Annuat optatis, nocituraque munera solvit
Liber, & indoluit; quod non meliora petisset.*

To him his harmful Wish *Lycus* gives,
And at the Weakness of's Request he grieves.

Letus abit, gaudetque malo,

Glad he departs, and joys in's Misery.

Ov. Met. II.

S E C T. IV. The Sacrifices of *Bacchus*.

IN *Sacrifices* three things are to be consider'd, the Creatures that are offer'd, the Priests, who offer

offer them, and thirdly, the Sacrifices themselves, which are celebrated with peculiar Ceremonies.

1. Amongst Trees and Plants, ¹ these were sacred or consecrated to *Bacchus*; the Fir, the Ivy, Bind-weed, the Fig, and the Vine. Among Animals, the Dragon and the Pye, signifying the Talkativeness of drunken People. The Goat was slain in his Sacrifices, because he is a Creature destructive to the Vines. And among the *Egyptians* they sacrificed a Swine to his Honour before their Doors.

2. The Priests and Priestesses of *Bacchus* were the ² *Satyr*s, the *Sileni*, the *Naiades*, but especially the revelling Women call'd *Bacchæ*, from *Bacchus's* Name.

3. The Sacrifices themselves were various, and celebrated with different Ceremonies, according to the variety of Places and Nations. They were celebrated on stated days of the Year, with the greatest Religion, or rather with the rankest Prophaneness and Impiety.

Oscophoria ³ were the first Sacrifices offer'd up to *Bacchus*, they were first instituted by the *Phœnicians*; and when they were celebrated, the Boys carrying Vine-leaves in their Hands, went in Ranks praying, from the Temple of *Bacchus*, to the Chappel of *Pallas*.

The ⁴ *Trieterica* were celebrated in the Winter by night, by the *Bacchæ*, who went about arm'd, making a great noise, and foretelling, as it was believ'd, things to come. These Sacrifices were

¹ Xenophon in Sacerd. Plutarch in Probl. symp. Euripid. in Bacch. Herodot. Euterpe.

² Vide Nat. Com. l. 5. ³ Pausan in Attic. ⁴ Ovid Fast. & Met. 6. entituled

entituled *Trieterica*, because *Bacchus* return'd from his *Indian Expedition* after three Years.

The *Epileneæ* were Games celebrated in the time of Vintage (after that the Press for squeezing Grapes was invented.) They disputed with one another, in treading the Grapes, who should soonest press out most *Must*; and in the mean time they sung the Praises of *Bacchus*, begging that the *Must* might be very sweet and good.

² *Canephoria*, among the ancient *Athenians*, were perform'd by marriageable Virgins, who carry'd golden Baskets fill'd with the First Fruits of the Year.³ Nevertheless some think that these Sacrifices were instituted to the Honour of *Diana*, and that they did not carry Fruit in the Basket, but Presents wrought with their own Hands, which they offer'd to this Goddess, to testify that they were desirous to quit their Virginity and Marry.

Apaturia, were Feasts celebrated in honour of *Bacchus*, setting forth how greatly Men are⁴ deceived by Wine. These Festivals were principally observed by the *Athenians*.

Ambrosia,⁵ Festivals observed in *January*, a Month sacred to *Bacchus*; for which Reason this Month was call'd *Lenæus* or *Lenæo*, because the Wine was brought into the City about that time.⁶ But the *Romans* call'd these Feasts *Brumalia*, from *Bruma*, one of the Names of *Bacchus* among them; and they celebrated them twice a Year, in the Months of *February* and *August*.

¹ Scholiast. in Aristophan.

² Demarat. in Certam. Dionys. ³ Doroth. Sydon. apud Nat. Com. ⁴ a decipiendo ab *ἀμαρτία* fallo dicta sunt *ἀμαρτεία* Vide Nat. Com. in Bacch. ⁵ Idem ibid. ⁶ Cœl. Rhodig. l. 18. c. 15.

Ascolia, Feasts so called from a ¹ Greek Word signifying a *Leathern Bottle*; several of which were produced fill'd with Air, or, as others say, with Wine. ² The *Athenians* were wont to leap upon them with one Foot, so that they would sometimes fall down; however, they thought they did a great Honour to *Bacchus* hereby; because they trampled upon the Skin of the Goat, who is the greatest Enemy to the Vines. But among the *Romans*, Rewards were distributed to those, who by artificially leaping upon these *leathern Bottles*, overcame the rest. And then all of them together calling aloud upon *Bacchus* confusedly, and in Verses unpolisht, they put on Masks and carried his Statue about their Vineyards, dawbing their Faces with Barks of Trees and the Dregs of Wine. So returning to his Altar again, from whence they came, they presented their Oblations in Basons to him, and burnt them. And in the last place, they hung upon the highest Trees little wooden or earthen Images of *Bacchus*, which from the smallness of their Mouths were called *Oscilla*, they intended that the places where these small Images were set up in the Trees, should be as it were so many Watch Towers, from whence *Bacchus* might look after the Vines, and see that they suffer no Injuries. These Festivals and the Images hung up when they were celebrated are elegantly described by ³ *Virgil* in the second Book of his *Georgics*.

¹ ab ἀσκάς, utris, Tzetzes in Hesiod.

² Menand. l. de Myster.

³ *Atque inter pocula lati
Mollibus in pratis unctos saliere per utres:
Nec non Ausonii, Troja gens missa, coloni,
Versibus incompitis ludunt, risuque soluto,*

Lastly, ¹ the *Bacchanalia*, or *Dionysia*, or *Orgia*, were the Feasts of *Bacchus*, among the *Romans*, which at first were solemnized in *February*, at mid-day, by Women only ; but afterwards perform'd by Men and Women together, and young Boys and Girls ; who, in a word, left no sort of Lewdness and Debauchery uncommitted. For, upon this occasion, Rapes, Whoredoms, Poison, Murder, and such abominable Impieties were promoted under a Sacrilegious Pretence of Religion ; ² till the Senate by an *Edict* abrogated this Festival, as *Diagondus* did at *Thebes*, ³ says *Cicero*, because of their Lewdnesses ; which also *Pentheus* King of *Thebes* attempted, but with ill Success ; for the *Bacchæ* barbarously kill'd him : whence came the Story, that his Mother and Sisters tore him in pieces, fancying that he was a Boar. ⁴ There is a Story besides, that *Alcithoe*, the Daughter of *Mineus*, and her Sisters, because, despising the Sacrifices of *Bacchus*, they stay'd at home and spun while the *Orgia* were celebrating,

Oraque corticibus sumunt horrenda cavatis :

Et te, Bacche, vocant per carmina leta, tibi que

Oscilla ex altâ suspendunt mollia pinu

Hinc omnis largo pubescit vinea fœtu : &c.

And glad with *Bacchus*, on the grassy Soil,
Leapt o're the Skins of Goats belmear'd with Oil.

Thus *Roman* Youth, deriv'd from ruin'd *Troy*,

In rude *Saturnian* Rhimes express their Joy ;

Deform'd with Vizards cut from Barks of Trees,

With Taunts and Laughter loud their Audience please :

In jolly Hymns they praise the God of Wine,

Whose earthen Images adorn the Pine ;

And there are hung on high in honour of the Vine.

A Madness so devout the Vineyards fills.

¹ Virg. 4. Georg. 6. & 7. *Æneid*. ² Liv. 1. 9. August. 6 de Civitate. ³ Cic. de leg. 1. 2. c. 11. ⁴ Ovid. 4. *Metam*.

were

were changed into Bats. ¹ There is an idle Story, that *Lycurgus*, who attempted many times to hinder these *Bacchanalia* in vain, cut off his own Legs, because he rooted up the Vines to the Dishonour of *Bacchus*.

¹ Ap. Nat. Com.

S E C T. V.

The Historical Sense of the Fable. Bacchus an Emblem either of Nimrod or Moses.

I Find two Meanings applied to this Fable. For some say that ¹ *Bacchus* is the same with *Nimrod*: the Reasons of which Opinion are, 1. The Similitude of the Words *Bacchus* and *Barchus*, which signifies the Son of *Chus*, that is, *Nimrod*. 2. They think the Name of *Nimrod* may allude to the Hebrew Word *נמר*, *Namur*, or the Chaldee, *נמר*, *Namer*, a *Tyger*. And accordingly ² the Chariot of *Bacchus* was drawn by Tigers, and himself cloath'd with the Skin of a Tiger. 3. *Bacchus* is sometimes call'd ³ *Nebrodes*, which is the very same with *Nimrodus*. 4. *Moses* stiles *Nimrod* a great Hunter, and we find that *Bacchus* is stiled ⁴ *Zagreus*, which in Greek signifies the same thing. I did not indeed mention this Name of *Bacchus* among the rest before, because I design not a nice and complete Account of every thing. 5. Nor is it absurd to say, that *Nimrod* presided over the Vines, since he was ⁵ the first King of *Babylon*, where were the most excellent Wines, as the Ancients often say.

¹ Bochart. in suo Phaleg. ² Anthol. l. i. c. 38 Ep. i.

³ *Nucgōdus* ⁴ *Zaygedus*, i. e. Robustus Venator. ⁵ Ex Athenæo.

Others think that ¹ *Bacchus* is *Moses*; because many things in the Fable of the one, seem derived from the History of the other. For first, some feign that he was born in *Egypt*, and presently shut up in an Ark, and thrown upon the Waters, as *Moses* was. 2. The Surname of ² *Bimater*, which belongs to *Bacchus*, may be ascribed to *Moses*; who besides his Mother by Nature, had another by Adoption, King *Pharaoh's* Daughter. 3. They were both handsom Men, brought up in *Arabia*, good Souldiers, and had Women in their Armies. 4. *Orpheus* directly stiles *Bacchus* ³ a Law-giver, and calls him ⁴ *Moses*, and farther attributes to him, ⁵ *the two Tables of the Law*. 5. Besides, *Bacchus* was call'd *Bicornis*; and accordingly the Face of *Moses* appear'd double-horned, when he came down from the Mountain, where he had spoken to God; the Rays of Glory that darted from his Brow, resembling the sprouting out of *Horns*. 6. As ⁶ Snakes were sacrificed, and a Dog given to *Bacchus* as a Companion, so *Moses* had his Companion *Caleb*, which in *Hebrew* signifies a Dog.

7. And as the *Bacchæ* brought Water from a Rock, by striking it with their *Thyrus*, and the Country wherever they came flow'd with Milk, Wine, and Hony; so the Land of *Canaan*, into which *Moses* conducted the *Israelites*, not only flow'd with Milk and Honey, but with Wine also: ⁷ as appears from that noble Bunch of Grapes, which two Men carried upon a Staff betwixt them.

¹ Vossius apud Bochart. in suo Canaan.

² Διμήτωρ. ³ Θεσμοφύξων. ⁴ Μόσην. ⁵ Διπλάνα Θεσμὸν. Exodi 34. 29. ⁶ Eurip. in Bacch. ⁷ Numbers 13. 24.

8. *Bacchus* ¹ dried up the Rivers *Orontes* and *Hydaspes*, by striking them with his *Thyrſus*, and paſs'd thro' them, as *Moses* paſs'd thro' the *Red Sea*. 9. 'Tis ſaid alſo, ² that a little Ivy-Stick, thrown down by one of the *Bacchæ* upon the Ground, crept like a Dragon, and twiſted it ſelf about an Oak. And, 10. That the ³ *Indians* once were all cover'd with Darkneſs, whiſt thoſe *Bacchæ* enjoy'd a perfect Day.

From whence you may collect, that the ancient Inventors of Fables have borrowed many things from the *Holy Scriptures*, to patch up their Conceits. ⁴ Thus *Homer* ſays that *Bacchus* wreſtled with *Palene*, to whom he yielded, which Fable is taken from the Hiſtory of the *Angel* wreſtling with *Jacob*. ⁵ In like manner *Pauſanias* reports, that the *Greeks* at *Troy* found an Ark which was ſacred to *Bacchus*; which when *Euripilus* had opened, and view'd the Statue of *Bacchus* laid therein, he was preſently ſtruck with Madneſs. The ground of which Fable is in the Second Book of *Kings*, where the ſacred Hiſtory relates, that the *Beſhſhemites* were deſtroy'd by God, becauſe they look'd with too much Curioſity into the Ark of the Covenant. ⁶ Again, the Poets feign that *Bacchus* was angry with the *Athenians*, becauſe they deſpiſed his Solemnities, and receiv'd them not with due reſpect, when firſt they were brought by *Pegaſus* out of *Bæotia* into *Attica*. Whereupon he afflicted them with a grievous Diſeaſe in the *Secret Parts*, for which there was no Cure, till by the advice

¹ Nonn. in *Dionyſ.* l. 23. & 35. & 25. & 45. ² Apud eundem.

³ Nonnius Voſs. ap. Bochart. in *Can.* ⁴ *Hom. Iliad.* 48.

⁵ *Pauſan.* in *Acbaic.* ⁶ *Ariſtoph. Schol.* in *Acarn. Act.* 3. *Scen.* 1.

of the Oracle they perform'd the Reverences due to the God, and erected *Phalli*, that is, Images of the afflicted Parts, to his Honour: whence the Feasts and Sacrifices call'd *Phallica*, were yearly celebrated among the *Athenians*. Is one Egg more like another than this Fable is like ' the History of the *Philistines*? whom God punished with the *Emrods*, for their Irreverence to the Ark; and when they consulted the Diviners thereupon, they were told that they could no ways be cured, unless they made Golden Images of *Emrods*, and consecrated them to God.

¹ Regum i. 6.

S E C T. VI.

The Moral Sense of the Fable. Bacchus the Symbol of Wine.

WINE and its Effects are understood in this Fable of *Bacchus*. Let us begin with *Bacchus's* Birth. When I imagine *Bacchus* in *Jupiter's* Thigh, and *Jupiter* limping therewith, it brings to my mind the Image of a Man that is burdened and overcome with Drink; who not only halts, but reels and stumbles, and madly rushes wherever the Force of the Wine carries him.

Was *Bacchus* taken out of the Body of his Mother *Scemele*, in the midst of Thunder and Lightning? So when the Wine is drawn out of the Butt, it produces Quarrels, Violence, Noise and Confusion.

Bacchus was educated by the *Naiades*, Nymphs of the Rivers and Fountains, whence Men may learn to dilute their Wine with Water.

But *Bacchus* is an eternal Boy. And do not the
oldest

oldest Men become Children, by too much Drink? Does not Excess deprive us of that Reason that distinguishes Men from Boys?

Bacchus is naked, as he is who has lost his Senses by drinking. He cannot conceal, he cannot hide any thing. ¹ *Wine always speaks Truth*, it opens all the Secrets of the Mind and Body too; of which let *Noah* be a Witness.

The Poets say: *Bacchus* has Horns, and from thence we may learn that *Bacchus* makes as many horned as *Venus*.

Nor does Wine make Men only forget their Cares and Troubles, but renders ⁴ even the meanest People bold, insolent, and fierce, exercising their fury and rage against others as a mad Ox gores with its Horns. I know very well that some think that *Bacchus* was said to be horned, because the Cups out of which Wine was drank, were formerly made of Horn.

He is crown'd with Ivy, because that Plant (being always green and flourishing, and as it were, young) by its natural Coolness asswages the Heat occasion'd by too much Wine.

He is both a young and an old Man, because as a moderate Quantity of Wine increases the Strength of the Body, so Excess of Wine destroys it.

¹ In vino veritas. Erasmi. in Adag.

² *Accedant capiti cornua, Bacchus eris.*

Put but on Horns, and *Bacchus* thou shalt be. *Ov. Ep. Saph.*

³ *Cura fugit, multo diluiturque mero.*

Full Bowls expel all Grief, dissolve all Care.

⁴ *Tunc veniunt risus, tunc pauper cornua sumit.*

By Wine and Mirth the Beggar grows a King.

⁵ *Porphyr. in 2 Carm. Horat. unde κερτὴς quasi κερτὴς à κέρως*
Lil. Gyrald.

Women only celebrated the Sacrifices of *Bacchus*; and of them, only those who were enraged and intoxicated, and abandon'd themselves to all sorts of Wickedness. Accordingly Wine effeminates the most masculine Minds, and disposes them to Luxury. It begets Anger, and stirs Men up to Madness; and therefore Lions and Tygers draw the Chariot of *Bacchus*.

The Men and Women both celebrate the *Bacchanalia* in Masques. It is well that they are ashamed of their Faults. Their Modesty has not quite left them; some Remains of it are yet hid under those Disguises, which would otherwise be utterly lost by the Impudence of the ill Words and Actions, which are heard and seen on these Occasions. And does not Wine mask and disguise us strangely? Does it not make Men Beasts; and turn one into a Lion, another into a Bear, another into a Swine, or an Ass?

I had almost forgot to tell you, that *Bacchus* is sometimes merry, and sometimes sad and morose. For indeed, what cherishes the Heart of Man so much as Wine? What more delightfully refreshes the Spirits of the Mind, than that natural *Nectar*, that *divine Medicine*, which when we have taken, our Grievs are pacified, our Sorrows abated, and nothing but Cheerfulness appears in our Countenance.

The Vine is so beneficial to this Life, that many

Tunc dolor & cura, rugaque frontis abest.

Our Sorrows flee, we end our Grievs and Fears
No thoughtful Wrinkle in our Face appears.

Ovid de arte amandi.
say,





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say, that the Happiness of one consists in the Enjoyment of the other, but do not consider, that if Wine be the Cradle of Life, yet it is the *Grave of Reason*: for if Men do constantly sail in the *Red Sea of Claret*, their *Souls* are oft-times drown'd therein. It blinds them, and leads them under Darknes, especially when it begins to draw the *Sparkles* and *little Stars* from their Eyes. Then the Body being drown'd in Drink, the Mind floats, or else is stranded: thus too great Love of the Vine is pernicious to Life; for from it come more Faults than Grapes, and it breeds more Mischiefs than Clusters. Would you see an Instance of what you read? Observe a drunken Man; O Beast! See how his Head totters, his Hams sink, his Feet fail, his Hands tremble, his Mouth froths, his Cheeks are flabby, his Eyes sparkle and water, his Words are unintelligible, his Tongue falters and stops, his Throat sends forth a nasty loathsome Stench! But what do I do? It is not my Business now to tell Truths, but Fables.

in Vite hominis Vitam esse,



CHAP. IX.

MARS. *His Image.*

P, **A**S far as I see, we must tarry in this place all Night.

M. Do not fear it; for I shall not say so much of the other Gods, as I have said of *Bacchus*. And especially *Mars*, whose Image is next, I hope, will not keep us so long.

G 4

P.

P. Do you call him *Mars*, that is so fierce and sow'r in his Aspect? Terror is every wherein his Looks as well as in his Dress; He sits in a Chariot drawn by a pair of Horses, which a mad Woman called *Bellona* sometimes guides; before his Chariot *Fame* full of Eyes, Ears, and Tongues marches sounding her Trumpet, and by the side of it there stands a Dog, a Wolf, a Raven and a Cock. He is also cover'd with Armour, and brandishes a Spear in his Right-Hand, as tho' he breath'd Fire and Death, and threatned every body with Ruin and Destruction.

M. It is *Mars* himself, the God of War: whom I have often seen also on Horseback, in a formidable manner, with a Whip and a Spear together. The Dog was consecrated to him for his Vigilance in the Pursuit of his Prey, the Wolf for his Rapi- ciousness and Perspicacity: The Raven because he diligently follows Armies when they march, and watches for the Carcasses of the slain, and the Cock for his Wakefulness whereby he prevents all Surprise. But that you may understand every thing in that Picture; observe, that the Creatures which draw the Chariot are not Horses, but *Fear* and *Terror*. Sometimes *Discord* goes before 'em in tatter'd Garments, and *Clamor* and *Anger* go behind. Yet some say that *Fear* and *Terror* are Servants to *Mars*: and accordingly he is not more 'awful and impe-

¹ *Fer galeam, Bellona, mihi, nexusque rotarum*
Tende, Pavor; fræna rapidos, Formido, jugales.
 My Helmet let *Bellona* bring; *Terror*, my Traces fit;
 And, panick *Fear*, do thou the rapid Driver fit.

rious in his Commands, than they are ready and exact in their Obedience, as we learn from the Poets.

P. Who is this *Bellona* whom you just now mentioned?

M. She is the Goddess of War, and the Companion of *Mars*; or, as others say, his Sister, or Wife, or both. She prepares for him his Chariot and Horses, when he goes to fight. It is plain that she is called *Bellona* from *Bellum*. She is otherwise called *Duellona* from *Duellum*, or from the Greek word *Βελώνη*, [*Belone*] a Needle, whereof she is said to be the Inventress. Her Priests, the *Bellonarii*, sacrificed to her in their own Blood: They hold in each Hand naked Swords, with which they cut their Shoulders, and wildly run up and down like Men mad and possess'd. Whereupon People thought, that, after the Sacrifice was ended, they were able to foretel future Events. *Claudian* introduces *Bellona* combing Snakes: and another Poet describes

scivit medio in certamine Mavors,
Cœlatus ferro, tristisque ex æthere Dira:
Et scissâ gaudens vadit Discordia pallâ.
Quam cum sanguineo sequitur Bellona flagello.
Mars in the middle of the shining Shield
 Is grav'd, and strides along the liquid Field.
 The *Dira* sowse from Heav'n with quick descent,
 And *Discord* dy'd in blood, with Garments rent,
 Divides the Press: Her Steps *Bellona* treads
 And shakes her Iron Rod above their Heads. *Virg. Æn. 8.*
² *Silius l. 4. Statius Theb. l. 7. sectis humeris & utraque manu*
districos gladios exerentes, currunt, efferuntur, insaniant
Lactantius l. l. c. 12. 4 Juvenal. Sat. 4. & Lucan. l. 1. Eutrop.
⁵ *Ipsa facem quatiens, & flavam sanguine multo*
Sparsa comam, medias acies Bellona pererrat.
Stridit Tartarea nigro sub pectore Dive
Lethiferum murmur.

her shaking a burning Torch, with her Hair hanging loose, stained and clotted with Blood, and running thro' the midst of the Ranks of the Army, and uttering horrid Shrieks and dreadful Groans.

Before the Temple of this Goddess, there stood a Pillar call'd *Bellica*, over which the *Herald* threw a Spear, when he proclaim'd War.

Her Torch *Bellona* waving through the Air,
Sprinkles with clotted Gore her flaming Hair;
And through both Armies up and down does fly,
Whilst from her horrid Breast *Tisiphone*
A deadly Murmur sends.

Silius l. 5.

Alex. ab Alexandro. l. 8. c. 12.

SECT. I.

His Descent.

MA R S is said to be the Son of *Jupiter* and *Juno*; tho' according to *Ovid's* Story, he is the Child of *Juno* only. For, says he, *Juno* greatly admir'd how it was possible that her Husband *Jupiter* had conceiv'd *Minerva*, and begot her himself, without the Concurrence of a Mother, (as we shall see in the Account of *Minerva*) but after that her Amazement ceas'd, she being desirous of performing the like, went to *Oceanus* to ask his Advice, whether she could have a Child without her Husband's Concurrence. She was tired in her Journey, and sat down at the Door of the Goddess *Flora*, who understanding the Occasion of her

! Homer *Iliad* 5. Hesiod. in *Theog.*

Journey,

ourney, desired her to be of good Heart, for she
 ad in her Garden a Flower, which if she only
 buch'd with the tips of her Fingers, the Smell of
 would make her conceive a Son presently. So
 Juno was carried into the Garden, the Flower
 down her; She touch'd it, and conceived Mars,
 who afterwards took to Wife ² Nerio, or Nerione,
 which Word in the Sabine Language signifies ³
 (valour and Strength) and from her the Claudian Fa-
 mily formerly derived the Name of Nero.

¹ Vide de la Cerda in Virgilii Æn. l. 8. ² Virtutem &
 Robur significat.

SECT. II.

Names of Mars.

HIS Name ¹ Mars sets forth the power and in-
 fluence he has in War, where he presides over
 the Soldiers ² and his other Name ³ *Mavors* shews
 that all great Exploits are executed and brought
 about thro' his means.

The Greeks call him ⁴ *Ares* [*Ares*] either from the
 Destruction and Slaughter which he causes: or
 from the ⁵ Silence which is kept in War, where
 Actions not Words are necessary. But from what-
 soever Words this Name is derived, it is certain that
 those famous Names *Areopagus* and *Areopagita*,

¹ quod maribus in bello præsit. ² quod magna vertat. Var.
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 Cic. 5 de Natura. Phurnut. ⁴ ab ἀ non, & ῥέω loquor, ὅτι ἐν
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her shaking a burning Torch, with her Hair hanging loose, stained and clotted with Blood, and running thro' the midst of the Ranks of the Army, and uttering horrid Shrieks and dreadful Groans.

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are

are derived from *Ares*. The *Areopagus*, ¹ *Ἀρειοπάγος*, (that is, the *Hill* or *Mountain* of *Mars*) was a Place at *Arbens*, in which, when *Mars* was accused of Murder and Incest, as tho' he had killed *Halirothius*, *Neptune's* Son, and debauched his Daughter *Alcippe*; he was forced to defend himself in a Trial before Twelve Gods, and was acquitted by six Voices: from which time, that Place became a Court wherein were tried capital Causes, and the things belonging to Religion. ² The *Areopagite* were the Judges, whose Integrity and good Credit was so great, that no Person could be admitted into their Society, unless, when he deliver'd in publick an Account of all his Life past, he was found in every part thereof blameless. And, that the *Lawyers* who pleaded, might not blind the Eyes of the Judges by the Charms of Eloquence, they were obliged to plead their Causes without any Ornament of Speech; if they did otherwise, they were immediately commanded to be silent. And, lest they should be moved to Compassion, by seeing the miserable Condition of the Prisoners, they gave Sentence in the dark, without Lights; not by Words, but in a Paper; whence when a Man is observed to speak very little or nothing at all, they use proverbially to say of him that he is as ³ silent as one of the Judges in *Areopagus*.

His Name *Gradius* comes from his Stateliness in ⁴ *marching*; or from his Vigour in ⁵ *brandishing* his Spear.

He is called *Quirinus*, from ⁶ *Curis* or *Quiris*, sig-

¹ Budæus in Pandect. l. ult. de len. ² Areopagita taciturnior. Cic. ad Attic. l. 1. ³ a gradiendo. ⁴ ἀπὸ τοῦ κειμήλιον ab hastæ vibratione. ⁵ Serv. in 1. Æneid.

nifying a *Spear*: whence comes *Securis*, quasi *Semicuris*, a piece of a *Spear*. And this Name was afterwards attributed to *Romulus*, because he was esteemed the Son of *Mars*; from whom the *Romans* were called *Quirites*. ¹ *Gradivus* is the Name of *Mars* when he rages; and *Quirinus*, when he is quiet. And accordingly there were two Temples at *Rome* dedicated to him; one within the City, which was dedicated to *Mars Quirinus*, the Keeper of the City's Peace; the other without the City, near the Gate, to *Mars Gradivus*, the Warriour, and the Defender of the City against all outward Enemies.

The ancient *Latins* apply'd to him the Title of ² *Salisubfulus*, or *Dancer*, from *Salio*, because his Temper is very inconstant and uncertain, inclining sometimes to this side, and sometimes to that, in Wars: whence we say, ³ that the Issue of Battles is uncertain, and the Chance dubious. But we must not think that *Mars* is the only God of War; ⁴ for *Bellona*, *Victoria*, *Sol*, *Luna* and *Pluto*, use to be reckon'd in the number of Martial Deities. It was usual with the *Lacedemonians* to shackle the Feet of the Image of *Mars*, that he should not fly from them: and amongst the *Romans*, the Priests *Salii* were instituted to look after the Sacrifices of *Mars*, and go about the City dancing with their Shields.

He was call'd ⁵ *Enyalius*, from *Enyo*, that is, *Bellona*, and by other the like Names; but it is not worth my time to insist upon them longer.

¹ Idem. ibid. ² Pacuv. in Nonn. ³ Mars belli communis est Cic. l. 6. ep. 4. ⁴ Servius in II. Æneid. ⁵ Vide Lil. Gyr.

S E C T. III.

Actions of Mars.

IT is strange that the Poets relate only one Action of this terrible God, and even that deserved to be conceal'd in Darkness, if the Light of the Sun had not discover'd it; and if a good Kernel was not contain'd in a bad Shell. The story of *Mars* and *Venus's* Adultery, from whence *Hermione* a Tutelar Deity was born, was so publickly known, that ² *Ovid* concludes that every body knows it. *Sol* was the first that discover'd it, and he immediately acquainted *Vulcan*, *Venus's* Husband, with his Wifes Treachery. *Vulcan* hereupon made a Net of Iron, whose Links were so small and slender, that it was invisible; and spread it over the Bed of *Venus*. Soon after the Lovers return to their Sport, and were caught in the Net. *Vulcan* calls all the Gods together to shew, who jeer'd them extremely. And after they had long been exposed to the Jest and the Hisses of the Company, *Vulcan*, at the Request of *Neptune*, unlooses their Chains, and gives them their Liberty. But *Alectryon*, *Mars's* Favourite, suffer'd the Punishment that his Crime deserv'd; because when he was appointed to watch, he fell asleep, and so gave *Sol*

¹ Plutarch in Pelopida.

² *Fabula narratur, toto notissima cælo,*

Mulciberis capti Marsque Venusque dolis.

The Tale is told thro' Heaven far and wide,

How *Mars* and *Venus* were by *Vulcan* ty'd.

³ *Virg.* 2 *Æneid*.

an opportunity to slip into the Chamber. Therefore *Mars* changed him into a *Cock*, which to this day is so mindful of his old Fault, that he constantly gives Notice of the Approach of the Sun, by his Crowing.

Ἰ. Græce ἀλεκτρυών. Gallus.

S E C T. IV.

The Signification of the foregoing Fable.

LE T us explain this Fable. Indeed when a *Venus* is marry'd to a *Vulcan*, that is, a very handsome Lady to a very ugly Man, it is a great Occasion of Adultery. But neither can that Dishonesty, nor any other, escape the Knowledge of the *Sun of Righteousness*, altho' it be done in the obscurest Darkness; tho' it be with the utmost Care guarded by the trustiest Pimps in the World; tho' they be committed in the privatest Retirement, and conceal'd with the greatest Art, they will all at one time be expos'd to both the Infernal and Celestial Regions, in the brightest Light: when the Offenders shall be set in the midst, bound by the Chains of their Consciences, by that fallen *Vulcan*, who is the Instrument of the Terrors of the true *Jupiter*; and then they shall hear and suffer the Sentence that was formerly threatned to *David* in this Life, *Thou didst this thing secretly, but I will raise up evil against thee, in the sight of all Israel, and before the Sun*, 2 Sam. 12. 12.

But let us return again to *Mars*, or rather to the Son of *Mars*, *Tereus*; who learnt Wickedness from

from his Father's Example, as a bad Father makes a bad Child, says the Proverb.

S E C T. V.

The Story of Tereus the Son of Mars.

Tereus was the Son of Mars, begotten of the Nymph *Bistonis*. He marry'd Progne the Daughter of Pandion, King of Athens, when he himself was King of Thrace. This Progne had a Sister call'd *Philomela*, a Virgin in Modesty and Beauty inferior to none. She liv'd with her Father at Athens. Progne being desirous to see her Sister, ask'd Tereus to fetch *Philomela* to her; he comply'd, and went to Athens, and brought *Philomela* with her Father's leave to Progne. Upon this occasion, Tereus falls in love with *Philomela* to distraction; and as they travell'd together, because she refused to comply with his Desires, he overpower'd her, and cut out her Tongue, and threw her into a Goal; and returning afterwards to his Wife, pretended with the greatest Assurance, that *Philomela* died in her Journey; and that his Story might appear true, he shed many Tears, and put on Mourning. But Injuries whet the Wit, and desire of Revenge makes people cunning: For *Philomela* tho' she was dumb, found out a way to tell her Sister the Villany of Tereus. The way she discover'd the

* Ovid. Metam. 6.

* Grande doloris

Ingenium est, miserisque venit solertia rebus.

Desire of Vengeance makes th' Invention quick,

When miserable, Help with Craft we seek.

Injuries was this, She described the Violence
Tereus offered her as well as she could, in Embroi-
 dery, and sends the Work folded up, to her Sister,
 who no sooner viewed it, but she boiled with
 Rage: and was so transported with Passion, that
 she could not speak, her Thoughts being whol-
 ly taken up in contriving how she should avenge
 the Affront. First then she hastned to her Sister
 and brought her home without *Tereus's* knowledge.
 Whilst she was thus meditating Revenge, her
 young Son *Itys* came embracing his Mother: but
 she carried him aside into the remote parts of the
 House, and slew him while he hung about her
 Neck, and called her, Mother. When she had
 killed him, she cut him into Pieces, and dressed
 the Flesh, and gave it *Tereus* for Supper, *Tereus*²
 fed heartily on his own Flesh and Blood. And
 when he after Supper sent for his Son *Itys*,⁴ *Progne*

¹ *Et (mirum potuisse) filet; dolor ora repressit,*

Verbaque querenti satis indignantia lingua

Defuerant, nec flere vacat, sed fasque nefasque

Confusura ruit, poenaeque in imagine tota est.

She held her Peace, 'twas strange, Grief struck her mute,

No Language could with such a Passion suit,

Nor had she time to weep. Right, Wrong were mixt

In her fell Thoughts, her Soul on Vengeance fixt.

² *Et, mater, mater, clamantem, & colla petentem*

Ense ferit:

———He Mother, Mother, cries,

And on her clings, whilst by her Sword he dies.

³ *Vescitur, inque suum sua viscera congerit alvum.*

———does eat,

And his own Flesh and Blood does make his meat.

⁴ *Intus habes quod poscis ait. Circumspicit ille,*

Atque ubi sit, querit: querenti, iterumque vocanti,

Prosluit, Itysque caput Philomela cruentum

Misit in ora patris.

told him what she had done, and shewed his Son's Head. *Tereus* incensed with Rage, rushed on them both with his drawn Sword; but they flew away, and and Fear added Wings to their Flight; so that *Progne* became a Swallow, and *Philomela* a Nightingale. *Fury* gave Wings to *Tereus* himself: he was changed into a *Hoopoo*, (*Upupa*) which is one of the filthiest of all Birds. The Gods out of Pity changed *Itys* into a *Pheasant*.

Thou hast, said she, within thee thy Desire.
He looks about, asks where. And while again
He asks and calls: all bloody with the slain,
Forth like a Fury *Philomela* flew,
And at his Face the Head of *Itys* threw.

S E C T. VI.

The Sacrifices of Mars.

TO *Mars* were sacrificed the Wolf for his Fierceness; the Horse for his Usefulness in War; the Woodpecker and the Vultur for their Ravenousness; the Cock for his Vigilance, which Virtue Souldiers ought chiefly to have; and Grass, because it grows in Towns that the War leaves without an Inhabitant; and is thought to come up the thicker in such Places as have been moistened with human Blood.

Amongst the most ancient Rites belonging to *Mars*, I do not know a more memorable one than the following. * *Whoever had undertaken the Business of any War, he went into the Vestry of the Temple of*

* Virgil. *Æn.* 9 * Qui belli alienius suscepit curam, sacratium Martis ingressus, primo Ancilia commovebat, post hastam simulacri ipsius; dicens, Mars, Virgila. Servius.

Mars ; and first stirred the Ancilia (which were a sort of holy Shields) afterwards the Spear of the Image of Mars it self, and said, Mars, Watch.

C H A P. X.

The Celestial Goddesses. J U N O.

M. **Y**OU have viewed the Five Celestial Gods ; now look upon the Celestial Goddesses that follow them there in order. First observe *Juno* sitting on a Throne with a Pillow under her Feet. Near her stands a Peacock her Favorite Bird (for whenever she travels : she is carried in a Golden Chariot drawn by Peacocks ;) she is adorned with a Crown beset with Roses and Lilies ; nor is her Scepter less beautiful. [See Plate the first. p. 12.]

She is the Queen of the Gods, and the Sister and Wife too of *Jupiter*. Her Father was *Saturn* and her Mother *Ops* : She was born in the Island *Samos* ; where she lived till she was married.

P. Really she seems very *august*. How bright, how majestic, how beautiful is that Face, how comely are all her Limbs ? How well does a Scepter become those Hands, and a Crown that Head ? How much Beauty is there in her Smiles ? How much Gracefulness in her Breasts ? Who could resist such Charms, and not fall in Love, where he sees so many Graces ? Her Carriage is

¹ Ovid. Metam. 2. Apuleius l. 10.

² — *Fovisque*

Et Soror & conjux —

³ Apollon. l. Argon.

Vir. l. Æn.

noble, her Dress elegant and fine. She is full of Majesty, and worthy of the greatest Admiration. But what pretty Damsel is that which stands near her, as if she were her Servant?

M. It is *Iris*, the Daughter of *Tbaumas* and *Electra*, and Sister to the *Harpyes*. She is *Juno's* Messenger, as *Mercury* is *Jupiter's*: 'tho' *Jupiter* and the other Gods, the *Furies*, nay, sometimes Men have sent her on a Message. Because of her swiftness she is painted with Wings, and round her Head you see a Rainbow, on which she sometimes rides; as *Ovid* says:

It is her Office besides to unloose the Souls of *Women* from the Chains of the Body, as *Mercury* unlooses the *Mens*. We have an Example of this in *Dido*, who laid violent Hands on herself; for when she was almost dead, *Juno* sent *Iris* to loose her Soul from her Body, as *Virgil* largely describes it in the fourth Book of the *Aeneid*.

¹ Virg. 9. *Æn.* ² Nonn. 20. Idem. 31. Homer. *Iliad.* 23.

³ *Effugit & remeat per quos modo venerat arcus.*

On the same Bow she went, she soon returns. *Ov. Met.* 2.

⁴ *Tum Juno omnipotens longum miserata dolorem,
Difficilem obitus, Irim demisit Olympo,
Qua luctantem animum, nexosque resolveret artus.*

*Ergo Iris croceis per cælum roscida pennis,
Mille trahens varios adverso sole colores,
Devolat, & supra caput astitit, Hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo:
Sic ait, & dextrâ crimen secat, omnis & una
Dilapsus calor, atque in ventos vita recessit.*

Then *Juno* grieving that she should sustain
A Death so lingering, and so full of pain;
Sent *Iris* down to free her from the Strife
Of labouring Nature, and dissolve her life.
Downward the various Goddess took her flight.
And drew a Thousand Colours from the Light.

Then stood above the dying Lover's Head,
And said, I thus devote thee to the Dead.

But herein *Iris* differs from *Mercury*; ¹ for whereas he is sent both from Heaven and from Hell, she is sent from Heaven only. He oftentimes was employ'd in Messages of Peace, whence he was call'd the ² *Peace maker*: But *Iris* was always sent to promote Strife and Dissention; as if she was the Goddess of Discord: and therefore some think that her ³ name was given her from the Contentions which she perpetually creates; tho' others say, she was call'd *Iris*, because she delivers her Messages by ⁴ Speech and not in Writing.

This Off'ring to th' Infernal Gods I bear:

Thus while she spoke, she cut the fatal Hair;

The struggling Soul was loos'd, and Life dissolv'd in Air. } 3

¹ Hesiod. in Theog. ² εἰρηνόποιος. Pacificator. Vide Serv. in Æneid. 4. ³ Ἴρις, quasi ἔρις Contentio, Servius. ⁴ μέγ' τὸ ἔργον à loquendo.

S E C T. I.

The Children of JUNO. Her Disposition.

P. **W**H A T Children had *Juno* by *Jupiter*?
M. Vulcan, Mars, and Hebe. ' Altho' some write that *Hebe* had no other Parent than *Juno*, and was born in this manner: Before *Juno* had any Children she eat some wild Lettuces, set before her at a Feast in *Jupiter's* House; and growing on a sudden big-bellied she brought forth *Hebe*, who for her extraordinary Beauty was by *Jupiter* made Goddess of Youth, and had the Office of Cup-bearer of *Jupiter* given her. [See Plate the first, p. 12.] But when by an unlucky unhappy Fall she made all the Guests laugh, *Jupiter* was

¹ Pausan. in Corinth.

enraged, and turned her out from her Office, and put *Ganimede* in her stead.

P. Which was *Juno's* most notorious Fault?

M. *Jealousie*: I will give one or two of the many Instances of it. *Jupiter* loved *Io* the Daughter of *Inachus*; and enjoyed her. When *Juno* observed that *Jupiter* was absent from Heaven, she justly suspected that the Pursuit of his Amours was the cause of his Absence. Therefore she immediately flew down to the Earth after him, and luckily found the very Place where *Jupiter* and *Io* entertain'd themselves in private. As soon as *Jupiter* perceiv'd her coming, fearing a Chiding, he turned the young Lady into a white Cow, *Juno* seeing the Cow, asked who she was, and from what Bull she came? says *Jupiter*, she was born on a sudden out of the Earth. The cunning Goddess suspecting the matter, desired the Cow, which *Jupiter* could not refuse, lest he should increase her Suspicion. So *Juno* taking the Cow: gave it *Argus* to keep; which *Argus* had an hundred Eyes, two of which in their turns slept while the others watched.

*Servandum tradidit Argo,
Centum luminibus cinctum caput Argos habebat,
Inde suis vicibus capiebant bina quietem,
Cetera servabant, atque in statione manebant.
Constiterat quocunque loco, spectabat ad Io:
Ante oculos Io, quamvis aversus, habebat.*
The Goddess then to *Argus* streight convey'd
Her Gift, and him the watchful Keeper made.
Argus's Head an hundred Eyes possesst,
And only two at once declin'd to rest;
The others watch'd, and in a constant round,
Refreshment in alternate courses found
Where'er he turn'd, he always *Io* view'd.

Io he saw, though she behind him stood. Ovid. 1. *Metam.*

Thus

Thus was *Io* under constant Confinement: nor was the perpetual Vigilance of her Keeper her only misfortune, for besides she was fed with nothing but insipid Leaves and bitter Herbs, which Hardship *Jupiter* could not endure to see. Wherefore he set *Mercury* to *Argus*, to set *Io* free. *Mercury*, under the disguise of a Shepherd, came to *Argus*, and with the Musick of his Pipe lull'd him asleep, and then cut off his Head. *Juno* was griev'd at *Argus's* Death, and to make him some amends she turned him into a Peacock, and scatter'd his hundred Eyes about the Tail of the Bird. Nor did her Rage against *Io* cease, for she committed her to the Furies, to be tormented. Despair and Anguish made her flee into *Egypt*, where she begged of *Jupiter* to restore her to her former Shape. Her request being granted, she thenceforth took the Name of *Isis*, the Goddess of the *Egyptians*, and was worshipp'd with Divine Honour.

Juno gave another clear mark of her Jealousie. For when her Anger against *Jupiter* was so violent, that nothing could pacifie her; King *Cithæron* advis'd *Jupiter* to declare that he intended to take another Wife. The Contrivance pleas'd him, wherefore he takes an Oaken Image, drest very

*Centumque oculos nox occupat una,
Excipit hos, volucrisque sue Saturnia pennis
Collocat, & gemmis candam stellantibus implet.*
There *Argus* lies; and all that wondrous light
Which gave his hundred Eyes their useful Sight
Lies buried now in one eternal Night.
But *Juno* that she might his Eyes retain,
Soon fix'd them in her gawdy Peacocks Train.
Doroth. 2. de nat. Fabulæ. *Plut.* in Artist.

beautifully and puts it into a Chariot: and declares publickly, that he was about to marry *Plataea*, the Daughter of *Asopus*. The Report spread, and came to *Juno's* Ears; who, immediately running thither, fell furiously upon the Image, and tore all the Cloaths, till she discover'd the Jest; and laughing very much, she was reconcil'd to her Husband: and from King *Cithæron*, the Adviser of the Artifice, she was afterwards called *Cithæronia*. The rest of the most considerable of her Names follow.

S E C T. II. Names of JUNO.

A *Nthia*, i. e. *Florida*, *Flowry*: *Pausanias* mentions her Temple.

Argiva, from the People *Argivi*, amongst whom, the Sacrifices called [*Heraia*] *Hegia* were celebrated to her Honour; in which an *Hecatomb*, that is, an Hundred Oxen were sacrificed to her. They² made her Image of Gold and Ivory, holding a Pomegranate in one Hand, and a Scepter in the other; upon the top of which stood a *Cuckow*; because *Jupiter* chang'd himself into that Bird, when he fell in love with her.

Bunæa, from³ *Bunæus* the Son of *Mercury*, who built a Temple to this Goddess at *Corinth*.

Calendaris (from the old World⁴ *Calo*, to *call*) for she was call'd upon by the Priests upon the first days of every Month; which Days are called *Calendæ*.

¹ in *Corint*. ² *Doroth. l. 2. Met. & Pausan.* ³ *Pausan. in Corinth.* ⁴ *Macrobian. in Sat.*

Caprotina. On the Nones, that is on the 7th Day of July, maid Servants celebrated her Festival, together with several free-Women, and offer'd Sacrifice to *Juno* under a wild Fig-Tree (*Caprificus*) in memory of that extraordinary Virthe, which directed the Maid-servants of *Rome* to those Councils, which preserved the Honour of the *Roman* Name. For after the City was taken, and the *Gallick* Tumults quieted the Borderers having an opportunity almost to oppress the *Romans*, who had already suffer'd so much; they sent an Herald to tell the *Romans*, that if they desired to save the Remainder of their City from ruin, they must send all their Wives and Daughters. The *Senate* being strangely distracted hereat; a Maid-servant whose Name was *Philotis* or *Tutela*, telling her Design to the *Senate*, took with her several other Maid-servants, dress'd 'em like Mistresses of Families and like Virgins, and went with them to the Enemy. *Livy*, the Dictator, disposed them about the Camp; and they incited the Men to drink much, because they said that was a Festival-day: The Wine made the Souldiers sleep soundly; whereupon a Sign being given from a wild Fig-Tree, the *Romans* came and slew all the Souldiers. The *Romans* were not forgetful of this great Service; for they made all these Maid-servants free, and gave them Portions out of the Publick Treasury: they ordered that the Day should be called *Nonæ Caprotinæ*, from the wild Fig-Tree, from whence they had the Sign: and they ordered an anniversary Sacrifice to *Juno Capro-*

Plutarch. & Ovid. de arte amandi. Var. de ling. Lat.

tina, to be celebrated under a wild Fig-Tree, the Juice of which was mixt with the Sacrifices in memory of the Action.

Curis or *Curitis*, from her Spear, ¹ called *Curis* in the Language of the old *Sabines*. The *Matrons* were understood to be under her Guardianship. Whence, says ² *Plutarch*, the Spear is sacred to her, and many of her Statues lean upon Spears, and she herself is called *Quiritis* and *Curitis*. Hence springs the Custom that the Bride combs her Hair with a ³ Spear found sticking in the Body of a Gladiator, and taken out of him when dead, which Spear was call'd *Hasta Celibaris*.

Cinxia, ⁴ from the Girdle, which the Bride wore when she was lead to her Marriage; for this Girdle was unloosed with *Juno's* good leave, who was thought the *Patroness* of *Marriages*.

Domiduca and *Interduca*, ⁵ from bring home the Bride to her Husband's House.

Egeria, ⁶ because she assisted, as they believed, to the Facility of the Birth.

Februalis, *Februata*, *Februa*, or *Februla*, ⁷ because they sacrificed to her in the Month of *February*. ⁸ Her Festival was celebrated upon the same Day with *Pan's* Feasts, when the *Luperci*, the Priests of *Pan*, the God of *Shepherds*, running naked through the City, and striking the Hands and Bellies of Breeding Women with *Juno's* Cloak, (that is, with

¹ Festus. ² In Romulo. ³ crinis nubentium comebatur hasta celibari, quæ scilicet in corpore gladiatoris stetisset, abjecti, occisique. Festus. Arnob. contra gentes. ⁴ a cingulo. Marian de Nupt. ⁵ a ducenda uxore in domum mariti. August. 7. de Civit. ⁶ quod eam partui egerendo opitulari crederent. Festus. ⁷ Ex Sext. Pomp. ⁸ cum Lupercalibus. Ovid. 2 Fastorum.

the Skin of a Goat) ¹ purified them : and they thought that this Ceremony caus'd to the Women Fruitfulness and easie Labours. All sorts of Purgations in any Sacrifice were called *Februa* : and the Animals sacrificed to *Juno* ² were a white Cow, a Swine, and a Sheep. The Goose also and the Peacock were sacred to her.

Fluonia, ³ because she assisted Women in their Courses.

Hoplosmia, that is, ⁴ armed compleatly, she was worshipped at *Elis* : and from hence *Jupiter* is called *Hoplosmus*.

⁵ *Juga*, because she is the Goddess of Marriages. A Street in *Rome* where her Altar stood was called *Jugarius* from thence. And anciently People used to enter into the Yoke of Marriage, at that Altar : she is also by some called *Socigena*, because ⁷ she assists in coupling the Bride and Bridegroom.

Lacinia, from the Temple *Lacinium*, built and dedicated to her by ⁸ *Lacinius*.

Lucina and *Lucelia* either from ⁹ the Grove, in which she had a Temple ; or from the Light of this World, into which Infants are brought by her. ¹⁰ *Ovid* comprises both these Significations of *Lucina* in a Distich.

¹ februant id est purgabant. Cic. 2. Phil. ² Virg. 4. Æn. Idem. 8. Idem. 4. Ovid. ibid. ³ quod fluoribus menstruis adest. ⁴ Lil. Gyrald. ⁵ Et Græcè *Zugia* a iugo aut conjugio. Serv. 4. Æn. ⁶ Festus. ⁷ quod nubentes associet. ⁸ Strabo l. 6. Liv. l. 24. ⁹ a luco vel luce. Varr. de ling. Lat.

¹⁰ Gratia *Lucine* : dedit hæc tibi nomina *Lucus*,
Vel quia principum, tu Dea, lucis habes.

Lucina, hail, so nam'd from thy own Grove,
Or from the Light thou giv'st us from above.

Fast. l. 2.

Moneta,

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Æst. l. 2.

Moneta,

Moneta, ¹ either because she gives wholesome Counsel to those who consult her, or because she was believ'd to be the Goddess of *Money*.

² *Nuptialis*, and when they sacrificed to her under this Name, ³ they took the Gall out of the Victim, and cast it behind the Altar: to signifie, that there ought to be no Gall or Anger betwixt those who are married together.

Opigena, because she gives ⁴ help to Women in labour.

Parthenos, the Virgin: or ⁵ *Parthenia*, Virginitie: and she was so called as ⁶ we are told from hence. There was a Fountain amongst the *Argivi*, called *Canathus*, where *Juno* washing herself every Year was thought to recover her Virginitie anew.

Perfecta, that is, Perfect: for ⁷ Marriage was esteem'd the perfection of human Life, and unmarried People imperfect. Wherefore she did not become perfect nor deserve that Name till she married *Jupiter*.

Populona or *Populonia* ⁸ because People pray to her; or because they are procreated from Marriage, of which she is Goddess.

And for the same reason she was called ⁹ *Pronuba*: Neither indeed were any Marriages lawful, unless *Juno* was first called upon.

¹ vel quod reddat monita salutaria, vel quod sit Dea monetæ, id est, pecuniæ. Liv. l. 7. Suid. Ovid. Epist. Parid.

² Græcè Γαμηλία ³ Euseb. 3. præp. Evang. Plut. in Sympos. ⁴ opem in partu laborantibus fert. Lil. Gyrard. ⁵ Pindar in Hymn. Olymp. ⁶ Pausan. in Corint. ⁷ Jul. Pollux l. 3. Apud Græcos eodem sensu Juno vocabatur τελεία, & conjugium ipsum τέλειον, quod vitam humanam reddit perfectam. Vide Scholiast. Pindar. Od. 9. Nime. ⁸ Aug. 6. de Civit. Macrob. 6. Saturn. ⁹ Seneca in Medea.

Regina, Queen; and this Title she gives herself as we read in *Virgil*.

Sospita, ¹ because all the Women were supposed to be under her Safeguard, every one of which had a *Juno*, as every Man had his *Genius*.

Unxia was another of her Names, ² because the Posts of the Door were anointed, where a new-married Couple liv'd; whence the Wife was called ³ *Uxor*.

¹ *Ast ego, qua Divûm incedo Regina, Jovisq;
Et Soror & Conjux.*

Æn. l. 1.

But I, who walk in awful State above:

The Majesty of Heav'n, the Sister, Wife, of *Jove*.

² a *sospitando* Cic. de nat. ³ ab unguendo Lil. Gyrald. ⁴ quasi *Unxor*, ab ungendis postibus.

S E C T. III.

The Signification of the Fable. JUNO, the Air.

IF we heed *Varro's* account, by *Juno* was signified the *Earth*, and by *Jupiter* the *Heavens*: By the Marriage of which two, that is, by the Commixtion of the Influences of the Heavens with the Vapours of the Earth, all things almost are generated.

But, if we believe the *Stoicks*, by *Juno* is meant the *Air*: for that, as *Tully* says, ¹ lying between the Earth and the Heaven, is consecrated by the Name of *Juno*; and what makes this Conjecture more probable, the Greek ² Names of *Juno* and the Air have great Affinity and Likeness. *Juno* is

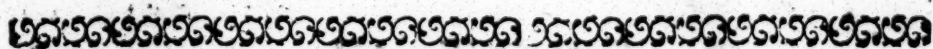
¹ Aer interjectus inter cœlum & terram Junonis nomine consecratus. est Cicero 2. de Natura. ² *Ἄῆρ* & *Ἥρα*.

call'd

call'd *Jupiter's* Wife; ' because, the Air being naturally cold, is warm'd by *Jupiter*, that is by Fire. She is call'd *Aeria*; because she is the Air it self or rules in the Air. And hence arises the Story, ' that *Juno* is bound by *Jupiter* with Golden Chains, Iron Anvils being hung at her Feet: Hereby the Ancients signified, that the Air, tho' naturally more like Fire, yet it was sometimes mingled with Earth and Water the heaviest Elements.

I mention'd before that every Woman had a *Juno*, as every Man had a *Genius*: which were their Tutelar or Guardian-Angels.

' Hellenic. in *Διὸς φιλολογία*, Hom. Iliad. 5. ' Phurnut. Sen. Epistol. 310.



C H A P. XI.

S E C T. I.

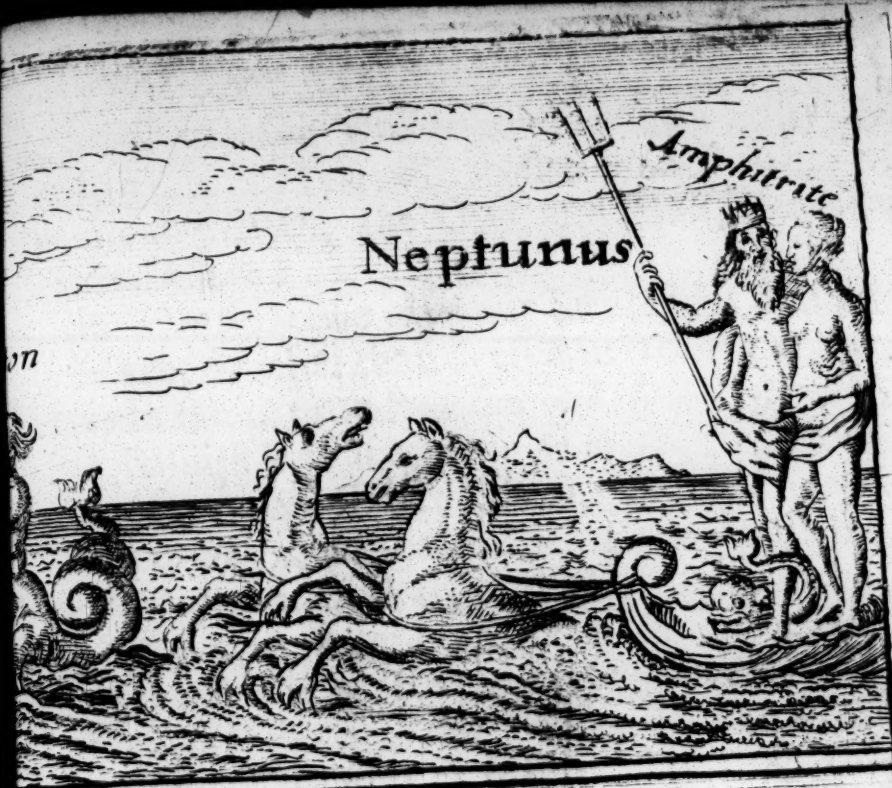
MINERVA or PALLAS. Her Image.

P. THIS is a threatening Goddess. She denounces Terror altogether.

M. It is *Minerva*, who derives her Name as some think, ' from the Threats of her stern and fierce Look.

P. But why is she cloath'd with *Armour*, rather than with Womens Cloaths? ' What means that Head-piece of Gold, and the Crests that glitter so? To what purpose has she a golden Brest-plate, and a Lance in her Right Hand, and a terrible Shield

' *Minerva dicitur à minis.* ' Apollon 90.



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in her Left. On which Shield I see a grisly Head beset with Snakes, which she holds. And what means the Cock, the Owl and Basilisk, that are painted there?

M. I will satisfy all your Demands. She ought to be arm'd rather than dress'd in Women's Cloaths, because she is ^a the *President and Inventress of War*. The Basilisk is placed near *Minerva*, to denote the great sagacity of her Mind, and the dreadful Effect of her Courage, she being the Goddess both of Wisdom and of War, for the Eye of the Basilisk is not only piercing enough to discover the smallest Object; but it is able to strike dead whatsoever Creatures it looks on. The Cock is sacred to her, because it is a fighting Bird, and is often painted sitting on her Head-piece; as is the Owl, of which by and by. But as for that *Head* looking so formidable with Snakes, she not only carries it on the Shield, but sometimes also in the midst of her Breast: it is the Head of *Medusa*, one of the *Gorgones*, of which ^a *Virgil* gives a beautiful description. But you do not observe, I believe, an Olive-Crown upon the Head of this Goddess.

P. It escaped my notice. Nor do I yet see, why the Goddess of War should be crown'd with an Olive,

^a Virgil. II. *Æneid*. Cic. de nat. Deor. l. 3.

^a *Ægidaque horriseram, turbata Palladis arma,
Certatim squamis serpentum, auroque pollibant,
Connexosque angues ipsamque in pectore Divi
Gorgona, deserto vertentem lumina collo.*

The rest refresh the scaly Snakes that fold
The Shield of *Pallas*; and renew their Gold.
Full on the Crest the Gorgon's Head they place,
With Eyes that rowl in Death, and with distorted Face.

Æn. 8.

which

which is an *Emblem of Peace*. As I remember I have read in *Virgil*.

M. For that very reason, because it is the *Emblem of Peace*,¹ it ought to be attributed to the *Goddeſs of War*. For War is only made, that Peace may follow. Tho' there is another reason too why ſhe wears the Olive. For ſhe firſt taught Mankind the uſe of that Tree: when *Cecrops* built a new City, *Neptune* and *Minerva* contending about the Name of that City: it was reſolv'd that whichſoever of the two Deities found out the moſt uſeful Creature to Man, ſhould give their Name to the City, *Neptune* brought a Horſe, and *Minerva* cauſed an Olive to ſpring out of the Earth, which was judg'd a more uſeful Creature for Man than the Horſe: therefore *Minerva* nam'd the City, and call'd it *Athenæ*, after her own Name, in Greek *Ἀθῶν*.

¹ *Paciferaeque manu ramum prætendit Olive.*

And in her hand a Branch of peaceful Olive bears.

² *Plut. in Themistocle. Herod. in Terpſic.*

SECT. II. The Birth of MINERVA.

History mentions five *Minerva's*. We ſhall ſpeak but of that one which was born of *Jupiter*, and to whom the reſt are referr'd.

P. But how was ſhe born?

M. I will tell you, if you do not know; tho' it is ridiculous. When *Jupiter* ſaw that his Wife *Juno* was barren, he thro' Grief ſtruck his Forehead, and after Three Months brought forth *Minerva*; from whence, as ſome ſay, ſhe

¹ *Cic. 3. de nat. Deor.*

was call'd ¹ *Tritonia*; *Vulcan* was his Midwife, ² who opening his Brain with the Blow of an Hatchet, was amaz'd; when he saw ³ an arm'd *Virago*, leaping out of the Brain of her Father, instead of a tender little naked Girl.

Some have said, that ⁴ *Jupiter* conceiv'd this Daughter, when he had devour'd *Metis*, one of his Wives, with which Food he presently grew big, and brought forth the arm'd *Pallas*.

They say besides ⁵ that it rain'd Gold in the Island of *Rhodes*, when *Minerva* was born: Which Observation ⁶ *Claudian* makes also.

¹ quasi *Τειρόβωλις* vel *Τειρομένης*, tertio mense nata. *Sthena* apud *Gyr.* ² *Lucian* in *Dial. deorum*.

³ ——— *De capitis fertur sine matre paterni Vertice, cum clypeo profuuisse suo:*

Out of her Father's Scull, as they report, Without a Mother all in Arms leapt forth.

⁴ *Hesiod* in *Theogon.* ⁵ *Strabo* l. 14.

⁶ *Auratos Rhodiis imbres, nascente Minervâ, Induxisse Jovem ferunt.*

At *Pallas* Birth great *Jupiter*, we're told, Bestrew'd the *Rhodians* with a Show'r of Gold.

SECT. II.

Names of MINERVA.

LET us first examine whence the Names *Minerva* and *Pallas* are derived.

Minerva is so call'd from ¹ diminishing. And it is very true, that she being the Goddess of War, diminishes the Number of Men, and deprives both Families of their Head, and Cities of their

¹ quod minuit vel minuitur. *Cic.* de *Nat. Deor.*

Members. ¹ But it may be derived from Threatnings, as I said before ; because her Looks threaten Violence, and strike the Beholders with Terror. Or perhaps she has her Name from the good ² Admonitions she gives ; because she is the *Goddeſs of Wiſdom*. She is commonly thought to be *Wiſdom it ſelf* ; whence when Men pretend to teach thoſe that are wiſer than themſelves, it is proverbially ſaid ³ *The Sow teaches Minerva*. And from this Name of *Minerva* comes ⁴ *Minerval*, or *Minervale*, ſignifying the Salary that is given by the Scholars to the Maſters.

The *Greeks* call her ⁵ *Athena*, becauſe ſhe never ſucked the Breſt of her Mother or Nurſe, for ſhe was born out of her Father's Head in full Strength, and was therefore call'd ⁶ *Motherleſs*. *Plato* thinks ſhe had this Name from her ⁷ ſkill in Divine Affairs. Others think ſhe was ſo named ⁸ becauſe ſhe is never enſlaved, but enjoys the moſt perfect Liberty : And indeed Wiſdom and Philoſophy give their Votaries the moſt perfect Freedom, as the *Stoicks* well obſerve, who ſay, ⁹ The Philoſopher or Wiſe Man is the only Free-Man.

She is called *Pallas* from a Giant of the ſame Name, which ſhe ſlew, or from the Lake *Pallas*, where ſhe was firſt ſeen, or laſtly, which is more probable, from ¹⁰ brandiſhing her Spear in War.

¹ vel a minis, quod vim minetur. Cornif. ap. Gyr.

² vel a monendo. Feſtus. ³ ſus Minervam. ὅς 'Αθηνᾶν. Cic. ⁹ Epift. 18 ⁴ Græce διδάκτεον. ⁵ 'Αθήνη quaſi 'Αθήνη ab αἰ non & θηλάζων mammam ſugere. Pollux Phurnut. ⁶ ἀμητερός ἢ ἀμήτωρ i. e. matre carens. ⁷ 'Αθηνᾶν quaſi θεονόη vel ἡθεονόη, hoc eſt, quæ divina cognoscit. *Plato* in *Cratylō*. ⁸ ab αἰ non & θήσασθαι ſervire. ⁹ Liber nemo eſt niſi ſapiens. *Tullius* in *Paradox*. ¹⁰ ἀπὸ τοῦ πάλῃ τὸ δόρυ. a vibrandâ haſtâ, *Servius* in 1 *Æneid*. She

She had many other Names which I should now recount to you, but because a great many of them are insignificant and useleſs, I will ſpeak of two or three only ; after I have firſt diſcourſed of the *Palladium*.

The *Palladium* was an Image of *Pallas*, preſerv'd in the Caſtle of the City of *Troy* ; for while the Caſtle and Temple of *Minerva* was building, they ſay this Image fell from Heaven into the Temple, before it was cover'd with a Roof. This ſtirr'd up every bodies Admiration ; and when the Oracle of *Apollo* was conſulted, heanſwer'd, That the City ſhould be ſafe ſo long as that Image remain'd within it. Therefore when the *Grecians* beſieg'd *Troy*, they found ¹ that it was impoſſible to take the City, unleſs the *Palladium* was taken out of it. The buſineſs was left to *Ulyſſes* and *Diomedes*, who undertook to creep into the City through the Common-Sewers, and bring away this fatal Image. When they had perform'd this, *Troy* was taken without any Difficulty. ² Some ſay it was not lawful for any Perſon to remove the *Palladium*, or even to look upon it. Others add, that it was made of Wood, ſo that it was a wonder how it could move the Eyes and ſhake the Spear. Others, on the contrary, report, that it was made of the Bones of *Pelops*, and ſold to the *Trojans* by the *Scythians* : They add that *Aeneas* recover'd it, after it had been taken by the *Greeks*, from *Diomedes*, and carried it with him into *Italy*, ³ where it was laid up in the Temple of *Veſta*, as a Pledge of the

¹ Ovid 5. Faſt. ² Herodian l. 1. Plut. in Paral. Serv. in 2 Æn. Clem. in Protrep. ³ Dion. Hal. l. 1. Antiqu.

Stability of the *Roman* Empire, as it had been before a Token of the Security of *Troy*. And lastly, others write, that there were Two *Palladiums*; one of which *Diomedes* took, and another *Aeneas* carried with him.

Parthenos, i. e. *Virgin* was another of *Minerva's* Names: from whence¹ the Temple at *Athens*, where she was most religiously worship'd, was call'd *Parthenon*. For *Minerva*, like *Vesta* and *Diana*, was a perpetual *Virgin*, and such a Lover of Chastity, that she deprived *Tiresias* of his Sight, because he saw her bathing in the Fountain *Helicon*:² But *Tiresias's* Mother, by her humble Petitions, obtain'd, that since her Son had lost the Eyes of his Body, the sight of his Mind might be brighter and clearer, by having the Art of Prophecy.

³ *Ovid* indeed assigns another Cause of his Blindness; to wit, when *Jupiter* and *Juno* in a merry Dispute made him Judge; because, when he killed a She-Serpent, he was turned into a Woman, and after seven Years, when he kill'd a He-Serpent, he was again turned into a Man, he pronounced for *Jupiter*, wherefore *Juno* deprived him of his Sight.

There is another illustrious Instance of the Chastity of *Minerva*; ⁴ When *Neptune* had enjoyed the beautiful *Medusa*, (whose Hair was Gold) in her Temple, she changed into Snakes that Hair which had tempted him; and caused, that those that looked upon her hereafter, should be turned into Stones.

¹ Homer. in hymn. ad Venerem, ² Hom. lib. 10. Odyss.
³ Lib. 3. Metam. ⁴ Nat. Com. l. 7. c. 18.

Her Name *Tritonia* is taken from the Lake *Triton*, where she was educated, as we may learn from *Lucan* ² who mentions the Love which *Pallas* bears to this Lake. Or from *τεττώ* or *τεττών* [*Triton*] a word which signifies the Head in the old *Bæotian* and *Æolic* Language; because she was born from *Jupiter's* Head. Yet before we leave the Lake *Triton*, let me tell you the Ceremonies that were performed upon the Banks of it, in Honour of *Minerva*. ³ A great Concourse of People out of all the neighbouring Towns assembled, to see the following Performance: All the Virgins came in several Companies, armed with Clubs and Stones; and a Sign being given, they assaulted each other; she who was first killed, was not esteemed a Virgin, and therefore her Body was disgracefully thrown into the Lake; but she, who received the most and the deepest Wounds, and did not give over, was carried home in Triumph in a Chariot, attended with the Acclamations and Praises of the whole Company.

⁴ *Ergans*. [*Ergatis*] *Operaria*, *Workwoman*; ⁵ she was thus called by the *Samians*, her Worshippers;

¹ Pausan. in Boet. l. 9.

² *Hanc & Pallas amat, patrio quod vertice nota
Terrarum primam Lybien (nam proxima cælo est,
Ut probat ipse calor) tetigit, stagnique quietâ
Vultus vidit aquâ, posuitque in margine plantas,
Et se dilectâ, Tritonida dixit, ab undâ.*

This *Pallas* loves, born of the Brain of *Jove*,
Who first on *Lybia* trod: (the heat does prove
This Land next Heav'n) she standing by the side,
Her Face within the quiet Water spy'd,
And gave her self from the lov'd Pool a Name,
Tritonia, ———

³ Herodot in Melp. ⁴ Ex Hesych. Isidor. l. 10.

because she invented divers Arts, especially the Art of Spinning, as we learn from the ¹ Poets; and from hence the ² *Distaff* is ascribed to her, and sometimes is called ³ *Minerva* from her Name, because she was the Inventor of it. But although *Minerva* so much excelled all others in spinning; yet *Arachne*, a young Lady of *Lydia*, very skilful at spinning, challenged her in this Art; but she was ruin'd by it; for the Goddess tore her Work, and with a ⁴ Spoke of the Wheel struck her Forehead. This Disgrace drove her into Despair, so that she hanged herself, whereupon *Pallas* out of Compassion, brought her again to life, and turned her into a Spider ⁵ which continues still employed in Spinning. The Art of Building, especially of Castles, was *Minerva's* Invention; and therefore she was believed to preside over them.

She is called *Musica*; because, says, *Pliny*, ⁶ the

¹ Ovid. 6. Metam. Virgil. 7. Æn. Theocrit. Ecl. 34.

² *Non illa colo, calathisque Minerva,
Ecce mineas assueta manus.*

To *Pallas* Arts her Hands were never train'd.

³ *Cui tolerare colo vitam tenuique Minervâ.*

By th' Spinster's Trade she gets her Livelihood.

— ⁴ *Frontem percussit Arachnes,
Non tulit infelix, laqueoque animosa ligavit
Guttura, pendentem Pallas miserata levavit,
Atque ita, Vive quidem, pende tamen improba, dixit.*

Arachne thrice upon the Forehead smote;
Whose great Heart brooks it not; about her Throat
A Rope she ties; remorseful *Pallas* staid
Her falling Weight. Live, Wretch, yet Hang, she said.

Ovid. Metam. 6.

⁵ — *Et antiquas exercet Aranea telas.*

And now a Spider turn'd, she still spins on.

⁶ *Dicta est Musica quod Dracones in ejus Gorgone ad ictus
citharæ tinnitū resonabant, Plin. Nat. Hist. L. 34. c. 8.*

Dragons or Serpents in her Shield which instead of Hair encompass'd the *Gorgon's* Head did ring and resound, if the Strings of an Harp or Citron near them were touched. But it is more likely that she was so named, because she invented the *Pipe*; upon which when she played by the River side, and saw in the Water how much her Face was swell'd and deformed by blowing it, she was moved with Indignation, and threw it aside, saying, ' the Sweetness of the Musick is too dear, if purchased with so much Trouble.

² *Glaucopis* was another of her Names, because her Eyes, like the Eyes of an Owl, were grey or sky-colour'd, that is, of a green colour mix'd with white. Others think that she was not called so from the colour of her Eyes, but from the Terror and Formidableness of her Mien; for which reason Lions and Dragons are also called *Glauci* and *Cæsi*.

Pylotis from a ³ Greek Word signifying a Gate: for as the Image of *Mars* was set up in the Suburbs, so her Effigies or Picture was placed on the City Gates or Doors of Houses: whereby they signified, that we ought to use our Weapons abroad to keep the Enemy from entering our Towns; but in the Town we must use the Assistance of *Minerva*,

¹ *I procul hinc, dixit, non est mihi tibia tanti,
Ut vidit vultus Pallas in amne suos.*

Ovid.

Away, thou art not so much worth, she cry'd,
Dear Pipe; when she her Face ith' Stream espy'd.

² *Γλαυκῶπις* habens oculos glaucos & cæsius, quales habet γλαυῆ noctua. Pausan. in Attic. ³ ἀπὸ τῆς πύλης a porta. Phurnut. Æschyl. in Eumenid.

not of *Mars*; that is, the State ought to be govern-
ed at home by Prudence, Counsel, and Law.

S E C T. IV.

*The Signification of the Fable. Pallas, the Symbol of
Wisdom and Chastity.*

BY this Story of *Minerva*,¹ the Poets intended
to represent *Wisdom*; that is, true and skilful
Knowledge, join'd with discreet and prudent Be-
haviour. They hereby signified also, the under-
standing of the noblest Arts, and the Accomplish-
ments of the Mind, the Virtues, and especially
Chastity. Nor indeed without reason; for

1. *Minerva* is said to be born out of *Jupiter's*
Brain; because the Wit and Ingenuity of Man did
not invent the useful Sciences, which for the Use
of Man were derived from the Brain of *Jupiter*;
that is, from the inexhausted Fountain of the Di-
vine Wisdom, from whence, not only the Arts
and Sciences, but the Blessings of Wisdom and
Virtue also proceed.

2. *Pallas* was born *armed*; ² because, a wise
Man's Soul being fortified with Wisdom and Vir-
tue is invincible. He is prepar'd and arm'd against
Fortune: In Dangers he is intrepid; in Crosses
unbroken; in Calamities impregnable. Thus;
*Though the Image of Jupiter sweats in ill Weather, yet
as Jupiter himself is dry and unconcerned with it, so a*

¹ Cic. 1. Offic. ² Cicero in Paradoxis ³ Quemadmodum
enim non colliquescit Jupiter dum simulacrum ejus liquefit,
sic sapientis animus ad quoslibet adversæ fortunæ casus obdu-
rescit, Seneca.

wise Man's Mind is harden'd against all the Assaults that Fortune can make upon his Body.

3. *Minerva* is a Virgin, 'as all the *Muses* are ; and accordingly the Sight of God is promised to pure and undefiled Eyes ; for even the Heathens thought that chaste Eyes could see God ; and Wisdom and Modesty has often appear'd in the Visions of Holy Men, in the Form and Habit of Virgins.

4. *Minerva* has a stern Look, and a froward Countenance ; because a wise and modest Mind gains not its Reputation and Esteem from outward Beauty and Finery, but from inward Honour and Virtue ; for Wisdom and plain Modesty, though cloathed with Rags, yet sends forth a glorious shining Lustre ; she has as much Beauty in tattered Garments, as when she is cloath'd with Purple ; and as much Majesty when she sits on a Dung-hil, as when she is placed on a Throne ; she is as beautiful and charming when joyned to the Infirmities and Decays of old Age, as when she is united to the Vigour and Comeliness of Youth.

5. She invented and exercised the Art of Spinning. From hence other Virgins may learn, if they would preserve their Chastity, to employ themselves continually in some Work, and never to indulge Idleness ; after the Example of ² *Lucretia*, a noble Roman Lady, who was found late at Night spinning amongst her Maids, working, and sitting in the middle of the Room, when the young Gentlemen came thither from the King.

6. As the *Spindle* and the *Distaff* were the Invention of *Minerva*, so they are the Arms of every

¹ Nyss. de Virg. initio capitum 4 & 5. Serv. in 1. *Æneid*.

² Livy l. 1.

virtuous Woman. When she is furnished with these, she will despise the Enemy of her Honour, and drive away *Cupid* from her with the greatest Ease: For which Reason, those Instruments were formerly carried before the Bride, when she was brought to her Husband's House; and somewhere it is a Custom, at the Funerals of Women, to throw the Distaff and Spindle into the Grave with them.

7. As soon as *Tiresias* had seen *Minerva* naked, he lost his Sight; was it for a Punishment or for a Reward? Surely he never saw things so acutely before; for then he became a Prophet, and knew future things, long before they were acted. Which is an excellent Precept to us, that he, who hath once beheld the Beauty of true Wisdom clearly, may, without repining, lose his bodily Sight, and want the view of corporeal things, since he beholds the things that are to come, and enjoys the Contemplation of eternal heavenly things, which are not visible to the Eye.

8. An Owl, a Bird seeing in the Dark, was sacred to *Minerva*, and painted upon her Images, which is a Representation of a wise Man; who, scattering and dispelling the Clouds of Ignorance and Error, is clear sighted where others are stark blind.

9. What can the *Palladium* mean, an Image which gave Security to those Cities, in which it was placed, unless that those Kingdoms flourish and prosper where *Wisdom* counsels? It is supposed to have fallen down from Heaven, that we

may understand, (what we find confirmed by the Scripture) ¹ *That every good and perfect Gift comes from above, and descends from the Father of Lights.*

To this I add, the Inscription which was heretofore to be seen in the Temples of *Minerva*, written in golden Letters, amongst the *Egyptians*. ² *I am, what is, what shall be, what hath been. My Veil hath been unveil'd by none. Whatever Fruit I have brought forth, there is the Sun born.* Which are Words, as I think, full of Mysteries, and contain a great deal of Sense. Let every one interpret them according to his Mind.

¹ Jac. Epist. I. c. I. ² Ego sum quæ sunt, quæ erunt, quæ fuerunt. Velum meum revelavit nemo. Quem ego fructum peperit, Sol est natus. Vide Lil. Gyal. Synt. 12.



CHAP. XII.

SECT. I.

V E N U S. *Her Image.*

M.TURN your Eyes now to a sweet Object, and view that *Goddeſs*, in whose Countenance all the Graces sit and play and discover all their Charms. You see a Pleasantness, a Mirth and Joy in every part of her Face: you see a thousand pretty Beauties and Amours, sporting wantonly in her snowy Bosom. Observe, with what a becoming Pride she holds up her Head and views herself, where she finds nothing but Joys and soft Delights. She is crown'd with Roses, and in her Right-hand holds an Heart kindled

kindled with the Flames of Love; under her Feet is a Pillow of Down: The Chariot in which she rides is made of Ivory, finely carved and beautifully painted and gilded, and is drawn by Swans and Doves or Swallows, as *Venus* directs, when she pleases to ride in it. [See Plate the third. p. 66.]

• Sometimes she is described on Foot, cloathed with a purple Mantle, glittering with Diamonds; by her Side stand two *Cupids*, and round her are the three *Graces*, and after follows the lovely, beautiful *Adonis* who holds up the Goddess's Train.

P. Is that *Venus*, the Goddess of Love? the Patroness of Strumpets, the vile Promoter of Impudence and Lust; infamous for so many Whoredoms, Rapes, and Incests.

M. Yes, that is *Venus*; whom in more honorable Terms, Men stile the Goddesses of the *Graces*, the Author of Finery, Beauty, Neatness, Delight and Chearfulness. But in reality, she is, as you say, an impudent Strumpet, and the Mistress and President of Obscenity.

P. Why then is she so beautifully painted? Why is her Dress so glorious? Why is not her Chariot rather drawn by Swine, and Dogs, and Goats, than Swans and Doves, the purest and chastest of Birds? Infernal and black Spirits are Attendants more suitable to her than the *Graces*.

M. What do you say? Blind foolish Men used formerly to erect Altars and deifie their Vices, they hallowed the grossest Impieties with Frankincense, and thought to ascend into Heaven by the Steps

• Philostrat. l. 2. imag. Ovid. Metam. 15. Apul. l. 6. Hor. Od 3. Ovid. Metam. 10.

of their Iniquities. But let us not inveigh against the Manners of Men, but rather proceed in our Story of *Venus*.

You will in other places see her painted, sometimes like a young Lady rising from the Sea, and riding in a Shell: Again, like a Woman holding the Shell in her Hand, her Head being crowned with Roses: ¹ Sometimes her Picture has a silver Looking glass in her Hand, and on her Feet are golden Sandals and Buckles. In the Pictures of the *Sicyonians* she holds Poppy in one Hand and an Apple in the other: They consecrated to her the Thighs of all Sacrifices except Swine; for *Venus*, altho' she herself be filthy and unclean, abominates Swine for their Uncleaness, or rather because a Boar killed *Adonis* her Gallant. ² At *Elis* she was painted treading upon a Tortoise; shewing thereby that Virgins ought not to ramble abroad; and that married Women ought to keep silence, and love their own Home, and govern their Family. ³ She wore a Girdle or Belt, call'd *Cestus* (from which some derive *Incestus*, *Incest*) in which all kinds of Pleasures, Delights and Gratifications were folded up. ⁴ Some give her Arrows; and make *Python* or *Suada*, the Goddess of Eloquence, her Companion.

¹ Philostrat. in Imagin. Pausan. in Corinth. ² Plut. in præc. connub. & lib. de Isid. & Osir. ³ Homer Iliad ξ,
⁴ Eurip. in Medea, Ex Phurn.

S E C T. II.

The Descent of Venus.

WE learn from Writers, ¹ that there were Four *Venus's*, born of different Parents. But this *Venus* of whom we speak, was the eminentest of them, and had the Beauties as well as the Disgraces of the other commonly ascribed to her. ² She sprang from the Froth of the Sea, which Froth was made, when they cut off the Secrets of *Cælus*, or of his Son *Saturn*, and threw them into the Sea. ³ Hence she was by the *Greeks* called *Aphrodite*, tho' others think she was so named from the Madness with which Lovers abound. ⁴ As soon as she was born, she was laid like a Pearl, in a Shell instead of a Cradle; and was driven by *Zephyrus* upon the Island *Cyprus*; where the *Hours* [*Horæ*] receiv'd her, and took her into their Bosoms; educated, accomplish'd, and adorn'd her; and when she came to Age, carried her into Heaven, and presented her to the Gods; who being taken with her Beauty, all desired to marry her; but at last she was betrothed to *Vulcan*, and afterwards married him.

¹ Cic. 3. de Natura. ² Hesiod in Theogon. ³ Ex 'Αφρῆς spuma, vel ut alii dicunt ἀπὸ τῆ ἀφροίτης insanire. Ex Euripid. & Phurnut. ⁴ Homer. in hymn. ad Venerem.

S E C T. III. Names of Venus.

SHE is call'd *Venus*, says *Tully*, ¹ because all things are subject to the Laws of Love, or are produced and begotten by Love. Or else as ² others say her Name is given her because she is eminently beautiful, for she is the Goddess of Beauty. Or lastly, she is so call'd because ³ she was a Stranger or Foreigner to the *Romans*. For she was first worshipp'd by the *Egyptians*, and from the *Egyptians* she was translated to the *Greeks*, and from them to the *Romans*; Let us now proceed to her Names.

Amica, *ἑταῖρα* [*Hetaira*] was a Name given her by the *Athenians*, ⁴ because she joins Lovers together: and this *Greek* Word is used both in a good and a bad Signification, signifying both a Sweet-heart and a Strumpet.

Armata. Because, ⁵ when the *Spartan* Women sallied out of their Town, besieged by the *Messenians*, and beat them; their Husbands who were ignorant of it, went out to fight, and met their Wives returning from the Pursuit. The Men believing them Enemies, made themselves ready to fight: But the Women shewed both by Words and by Deeds, that they were their Wives, (Modesty forbids a plainer Explanation) and for this reason a Temple was dedicated to *Venus Armata*.

¹ à veniendo, quod ad omnes res Veniat, vel quod per eam omnia proveniant ac progignantur. ² Venus quasi venusta, Pausan. in Attic. ³ Venus a veniendo quasi adventitia, sic Græcorum Doctrina adventitia & transmarina vocabatur. Cicero Offic' l. 1. ⁴ ἑταῖρα id est socia, quod amicos & amicas jungeret. Ex Apoll. & Hesych. ⁵ Pausan. in Lucan. & in Attic.

The *Sidonians* call'd her ¹ *Astarte*, or *Dea Syria* (which Goddess others think was the *Moon*) and worshipped her in the Figure of a Star.

Apaturia, that is ² the Deceiver, for neither is any thing more deceitful than a Lover, nor any thing more fraudulent than Love, which flatters the Eyes, and pleases like Roses in their finest Colours; but it leaves a Thorn in the Heart; it torments the Mind, and wounds the Conscience.

She was called by the *Romans*, *Barbata*; ³ because, when the *Roman* Women were so troubled with a violent itching, that all their Hair fell off, they entreated *Venus*, and their Hair grew again: whereupon they made an Image of *Venus* with a Comb, and gave it a Beard, that she might have the Signs of both Sexes, and be thought to preside over the Generation of both. That this might be exprest more plainly, the uppermost part of the Image represented a Man, and the lower part a Woman.

Cypris, *Cypria*, and *Cyprogenia*; because she was worshipped in the Island of *Cyprus*: *Cytheris*, and *Cytheria*, from the Island ⁴ *Cythera*, whither she was first carried in the Shell.

There was a Temple at *Rome* dedicated to *Venus Calva*; ⁵ because when the *Galls* possess'd that City, Ropes for the Engines were made with the Womens Hair.

Cluacina, from ⁶ *Cluo* an old word to fight, because her Image was set up in the place, in which

¹ Epiph. contra Hæres. Euseb. i. de Præp. Evang. ² ab *ἀπαύριος* fallo. Lucian de Dea Syr. Strabo, l. ii. ³ Serv. Macrob. Suidas & alii. ⁴ Festus. ⁵ Lactant. lib. i. divin. Institut. ⁶ Vegetius de re militari.

the Peace was concluded betwixt the Romans and Sabines.

Erycina, from the Mountain *Eryx*, in the Island of *Sicily*: upon which *Aeneas* built a splendid and famous Temple to her Honour, because she was his Mother. *Horace* makes mention of her under this Name.

She is properly call'd *Ridens*, and *Homer* calls her a Lover of Laughing, for she is said to be born laughing, and from thence was made the Goddess of Mirth.

Hortensis; because she looks after the Production of Seed and Plants in Gardens. And *Festus* tells us, that the Word *Venus* is by *Nævius* put for Herbs, as *Ceres* is for Bread, and *Neptunus* for Fish.

Idalia and *Acidalia*, from the Mountain *Idalus*, in the Island *Cyprus*, and the Fountain *Acidalius*, in *Bæotia*.

Marina, because she was born of the Sea (as we said) and begotten of the Froth of the Waters; which *Ausonius* hath elegantly signified in his Poem.

From thence she is called *Aphroditis*, and *Anadyomene*; that is emerging out of the Waters, as *Apelles* painted her. And *Pontia* from *Pontus*. Hence

¹ Plin. l. 15 ² Polyb. l. 2. Serv. l. 1. Æn.

³ Sive tu mavis, *Erycina ridens*,

Quam Focus circumvolat & Cupido

It you, blith Goddess, will our side defend,

Whom Mirth and brisk Desire do still attend. *Hor. l. 1. Od. 2.*

⁴ Suidas Phurnut. ⁵ φιλομειδής amans risus. *Homer. Iliad.*

20. ⁶ Hesiod. ⁷ Virg. l. 1. Æn. & Serv. *Horatius sæpe.*

⁸ *Orta salo, suscepta solo, patre edita Cælo.*

Heaven gave her Life, the Sea a Cradle gave,

And Earth's wide Regions her with Joy receive.

⁹ Plin. 35. c. 10. Alex. ab Alex. 2. Clitipho & Leucippe.

came the Custom, that those who had escaped any Danger by Water, used to sacrifice to *Venus*. Hence also the Mariners observed those Solemnities call'd *Aphrodisia*, which *Plutarch* describes in a Treatise against *Epicurus*.

Melanis, or *Melænis*; ¹ that is dark and concealed: of which Nature are all nocturnal Amours, both lawful and unlawful. For ² the Works of Love do all of them seek the dark. Whence the Egyptians worshipped a *Venus*, ³ call'd *Scoteia*, a Goddess to be admired in the Night, that is, in Marriage.

Meretrix, because ⁴ she first taught the Women in *Cyprus* to prostitute themselves for Money.

⁵ *Migonitis*, signifies her Power in the Affairs of Love. And *Paris* after he had mix'd Embraces with *Helena*, dedicated the first Temple to ⁶ *Venus Migonitis*: and ⁷ *Virgil* uses a like Expression speaking of the Affairs of Love.

She is call'd *Murcia* in *Livy* and *Pliny*, quasi *Myrtea*; because the Myrtle was sacred to *Venus*; and her Temple, upon the *Aventine Mountain* at *Rome*, was anciently call'd *Murcus*.

Paphia, from the City *Paphos* in the Island *Cyprus*, where they sacrificed Flowers and Frankincense

¹ Nigra & tenebrosa, ² μέλας, niger, quod omne amoris opus amat tenebras. *Paulan.* in *Arcad.* ³ *Pind.* *Od.* 9 *Pyth.* ⁴ Σκοτεία ἢ νυκτιδαυμασῆ. Dea admiranda noctu & tenebris. *Eurip.* in *Hippol.* ⁵ *Lact.* & *Serv.* ⁶ ἀμίγνυμι misceo. *Pausan.* in *Lacon.* ⁷ *Veneri Migonitidi.*

⁷ ————— quem *Rhea sacerdos*

Furtivo partu, sub luminis edidit auras,
Mixta Deo mulier.

Æneid. 7

— Him Priestess *Rhea* bore
Into the lightsome World; so by stoln Joy,
Mixt with a Deity, she got a Boy.

to her. And this is mention'd by ¹ Virgil. This Image had not a human shape, but as ² Tacitus says, *It was from the Top to the Bottom an orbicular Figure, a little broad beneath, the Circumference but small and sharpening as it went up, like a Sugar loaf. The reason unknown.* ³ Lucan observes, that it was usual to worship other Gods in confused shapeless Figures.

For certain the Goddess *Pessinuncia* (of whom we shall say more, when we speak of *Cybele*) was nothing but a shapeless Stone, which fell down from Heaven, as we find by *Herodian*. So ⁴ Tertulian says, *Even Pallas the Athenian Goddess, and Ceres the Goddess of Corn, both of them without any certain Effigies to them, but meer rugged Stakes, and shapeless pieces of Wood, are things that are bought and sold.* And *Arnobius* adds, *The Arabians worshipped a Stone, without Form or Shape of a Deity.*

Her Name ⁶ *Verticordia*, signifies the Power of Love to change the Hearts, and ease the Minds of

¹ *Ipsa Paphum sublimis adit, sedesque revisit
Lata suas, ubi templum illi, centumque Sabao
Thure calent aræ, fertisque recentibus balant.*

This part perform'd, the Goddess flies sublime,
To visit *Paphos*; and her native Clime:
Where Garlands ever green and ever fair,
With Vows are offer'd and with solemn Pray'r:
An hundred Altars in her Temple smoke,

A thousand bleeding Hearts her Pow'r invoke. *Æn. 1.*

² *Erat continuus orbis, latiore initio, tenuem in ambitum,
metæ modo exurgens; & ratio in obscuro.* *Lib. 3.*

— ³ *simulacraque mæsta Deorum
Arte carent, casisque extant informia truncis.*

All artless, plain, mishapen Trunks they are,
Their Moss and Mouldiness procures a Fear.

⁴ *Et Pallas Attica & Ceres Farrea sine effigie rudi palo, &
informi ligno prostant.* Tertul. in Apol. ⁵ *Arabes informem
coluerunt lapidem.* Arnob. contra gentes lib. 6. ⁶ *quasi
corda vertens.*

Men from all Cares that perplex them. 'Ovid mentions this power of hers. And for the same reason *Venus* is called in Greek 'Epistrophia.

¹ *Templa jubet fieri Veneri, quibus ordine factis,
Inde Venus verso nomina corde tenet.* Fast. 4.

Temples are rais'd to *Venus*, whence the Name,
From changing minds, of *Verticordia* came.

² *Επιστροφία*, quod vertat homines. Pausan. Attic.

S E C T. IV. Actions of Venus.

WHat Deeds can you expect from an impudent and powerful Strumpet, but those which are full of Lewdness, and Mischief, and Plagues? It were endless, only to repeat the Names of all those whom she has arm'd to the Ruin of one another; whom she has turn'd into Beasts, by inciting them to commit such monstrous Wickednesses, as Modesty will not let me mention.

For who without blushing can hear the Story of *Nyctimene*? who, inspired by impure Lust, and raging with cursed Flames, is said ¹ to have committed Incest with her own Father, for which abominable Wickedness she was changed into an Owl, an ugly dismal Bird of the Night, who, ² conscious of her Guilt, never appears in the Day-time, but seeks to conceal her Shame, and cover it by Darkness, being driven from the Society of all Birds.

¹ ——— *Patrium temerâsse cubile.* Ov. 2. Met.

——— To have defiled her Father's Bed;

² ——— *Conscia culpa,*

*Conspectum, lucemque fugit; tenebrisque pudorem
Celat, & à cunctis expellitur aëre toto.*

Still conscious of her Shame, avoids the Light,
And strives to shroud her guilty Head in Night,
Expell'd the winged Quire.

Who

Who does not abhor the same Fact of *Myrrha*, which was contrived and committed by the Encouragement and the Assistance of *Venus*? She committed Incest with her own Father, by the Assistance of *Cynaras*, her old Nurse; (may such Practices of old Women receive their just Reward) but her Sin proved her Ruin, ¹ for she was turn'd into a Tree, which always as it were bewails its Impurity and sends forth Drops like Tears.

Why should I mention the *Propætides*, the chief of Strumpets, who deny'd that *Venus* was a Goddess? They were the first Prostitutes, ² and were afterwards turn'd into Stones.

Why should I set before you *Pygmalion* a Statuary? who considering the great Inconveniences of Marriage, resolv'd to live single. But when he had made a most elegant and artificial Image of *Venus*, he fell in love with his own Workmanship; so that he beg'd *Venus*, to turn it into a Woman, and enliven the Ivory: his Wishes were granted, and he begot of this Image *Paphos*, from whom the ³ Island *Paphos* had its name.

¹ *Quæ quanquam amisit veteres cum corpore sensus,
Flet tamen, & tepida manant ex arbore gutta.*

Tho' Sense with Shape she lost, still weeping she
Sheds bitter Tears which trickle from her Tree. *Or. Met. 10.*

² *pro quo sua Numinis irâ
Corpora, cum forma, primæ vulgâsse feruntur;
Utque pudor cessit, sanguisque induruit oris,
In rigidum parvo silicem discrimine versa.*

The first that ever gave themselves, for Hire,
To Prostitution, urg'd by *Venus* Ire;
Their Looks emboldned, Modesty now gone,
Convert at length to little differing Stone.

Id. ibid.

Idem ibid.

³ *de quo tenet insula nomen.*

From whom the Island does its Name receive.

And here it will not be absurd, briefly to relate the Stories of *Pyramus* and *Thisbe*, *Atalanta* and *Hippomenes*, *Paris* and *Helena* three Couples of the most unfortunate Lovers.

Pyramus and *Thisbe* were both Inhabitants of the City of *Babylon*; Equals in Beauty, Age, Conditions, and Fortune. They began to love from their Cradles. Their Houses were contiguous, so that their Love arose from their Neighbourhood, grew greater by their mutual Play, and was perfected by their singular Beauty. This Love increas'd with their Years, and when they were marriageable, they beg'd their Parents Consent; which was refused, because of some former Quarrels between the two Families. And, that the Children might not attempt any thing against their Parents Will, they were not permitted to see each other, or to speak together. What could *Pyramus* do? or how could *Thisbe* bear this? There was a Partition Wall between both Houses, in which Wall was a small Crack never discover'd by any of the Servants. This Crevice¹ the Lovers found, and met here. Their Words and their Sighs went thro', but Kisses could not pass; which, when they parted, they² printed on each side of

¹ (*quid non sentit amor?*)

— *Illam primi vidistis, amantes,
Et vocis fecistis iter; tutæque per illud
Murmure blanditiæ minimo transire solebant.*

This, for so many Ages undescry'd,
(What cannot Love find out?) the Lovers spy'd,
By which their whisp'ring Voices softly trade,
And Passion's am'rous Embassies convey'd. *Ov. Met. 4.*

—² *partique dedere
Oscula quisque suæ non pervenientia contra.*

— Their Kisses greet
The senseless Stones with Lips that cannot meet.

the Wall. But what a fatal Rupture in their Hearts did this small Breach in the Wall produce? For their Love was too great to be confined to such narrow Bounds: the next Night therefore they resolv'd to enjoy that Liberty abroad, which they could not receive at home, by escaping into a neighbouring Wood; where they agreed to meet, under the shade of a large Mulberry Tree, which stood close to a Fountain. When Night came on, *Thisbe* deceives her Keepers, and escapes first, and flies into the Wood; for Love gave her Wings. When she came to the appointed Place, a Lioness came fresh from the Slaughter of some Cattle, to drink at the Fountain, *Thisbe* was so frighted that she ran into a Cave, and in her Flight her Veil fell from her Head; the Lioness, returning from the Fountain, found the Veil, and tore it with her Jaws smear'd with the Cattles Blood. Afterwards comes *Pyramus*, and sees the Prints of a wild Beast's Foot in the Gravel, and by and by finds the Veil of *Thisbe*, bloody and torn. He immediately imagining that she was kill'd and devour'd by the Beast; presently grew distracted, and hastned to the appointed Tree, and when he could not find *Thisbe*, he threw himself upon his Sword, and died. *Thisbe* in the mean time recover'd from her Fright, and came to the Mulberry Tree; where she sees, when

venit ecce recenti

Cade Leana boum spumantes oblita victus

Depositura sitim vicini fontis in unda.

When lo a Lioness, with Blood besmear'd

Approaching to the well-known Spring appear'd.

She came near, 'a Man expiring; she was amazed at first, and stop'd, and went back frighted. But when she knew 'who it was, she ran into the Embraces of her dying Lover, mingled her Tears with his Blood, and folding her Arms about him, being almost distracted with Grief, she lamented the Misfortune that robbed her of her Lover, calling upon him to answer if he could when his *Thisbe* called him; but he was speechless, and, only looking up to her, expir'd. And now *Thisbe* was almost dead with Grief. She tore her Cheeks, and beat her Breasts, and rent her Hair, and shed a Deluge of Tears upon his cold Face; nor ceas'd to mourn, till she perceiv'd her Veil bloody and torn, in *Pyramus's* Hand. She then understood the Occasion of his Death; and with all her

¹ *tremebunda videt pulsare cruentum
Membra solum.*

— in great surprise
Blood-reeking Earth and trembling Limbs she spies.
² *Sed postquam remorata suos cognovit amores.*
But when a nearer View confirm'd her Fear,
That 'twas her *Pyramus* lay weltring there.
³ *Pyrame, clamavit, quis te mihi casus ademit?*
Pyrame, responde, tua te charissima Thisbe
Nominat; exaudi, vultusque attolle jacentes.
Ad nomen Thisbes, oculos in morte gravatos
Pyramus erexit, visâque recondidit illâ.
She kiss'd his Lips, and when she found them cold,
No longer could from wild Complaints with-hold.
What strange Mischance, what envious Destiny
Divorces my dear *Pyramus* from me?
Thy *Thisbe* calls — O *Pyramus* reply!
Can *Pyramus* be deaf to *Thisbe's* cry?
When *Thisbe's* Name the dying Lover heard,
His half-clos'd Eyes for one last Look he rear'd.
Which, having snatch'd the Blessing of that sight,
Resign'd themselves to Everlasting Night.

Strength,

Strength, she draws the Sword out of the Body of her Lover, and strikes it deep into her own; and falling accidentally on him, gave him a cold Kiss, and breathed her last Breath into his Bosom. The Tree was warm'd with the Blood of the slain, so that it became sensible of their Misfortune, and mourn'd. Its Berries, which were before white, became red with Grief, and blush'd for the Death of *Pyramus*: when *Thisbe* also died, the Berries became black and dark, as if they had put on Mourning.

In the next place, hear the Story of *Atalanta* and *Hippomenes*. She was the Daughter of King *Schæneus*, or *Cæneus*. It was doubtful whether her Beauty or Swiftmess in running were greater. When she consulted the Oracle, whether she should marry or no, she receiv'd this Answer, that Marriage would be fatal to her. Hereupon the Virgin hid her self in the Woods, and liv'd in places remote from the Conversation of Men. But the more she avoided them, the more eagerly they courted her. Her Disdain inflam'd their Desires, and her Pride rais'd their Adoration. At last, when she saw she could not otherwise deliver her self from the Importunity of her Lovers, she made this Agreement with them: ' You court me in
' vain, says she; he who overcomes me in run-
' ning shall be my Husband; but they who are
' beaten by me shall suffer Death: I'll be the
' Victor's Prize, but the Vanquish'd's Punishment.
' If these Conditions please, come, go with me
' into the Field. They ' all agreed to these Con-

Venit ad hanc legem temeraria turba procorum.

All her mad Wooers take the Terms propos'd.

ditions,

ditions, they strove to outrun her, but were all beaten, and put to Death according to the Agreement, suffering the loss of their Lives for the Fault of their Feet. Yet the Example of these Gentlemen did not deter *Hippomenes* from undertaking the Race. He entertain'd Hopes of winning the Victory, because *Venus* had given him three golden Apples, gather'd in the Gardens of the *Hesperides*; and also Advice in what manner to use them. *Hippomenes* briskly set out and began the Race; and, when he saw that *Atalanta* overtook him, he threw down a golden Apple: The Beauty of it enticed her, so that she went out of her way, follow'd the Apple, and took it up.

Afterwards he threw down another, and she stoop'd again to reach it, and again a third; so that, while *Atalanta* was busy'd in gathering them up, *Hippomenes* reach'd the Goal, and took the Lady as the Prize of his Victory.

But how inconstant is *Venus*? and how base Ingratitude? *Hippomenes*, being drunk with Love, gave not due Thanks to *Venus*, but was forgetful of her Kindness. The Goddesses repented it, and inflamed them with such strong impatient Desires, that in their Journey they dared to satisfy their Passion in a Temple: for which Sacrilege they were immediately punish'd, for they were turn'd into Lions.

Lastly, let *Paris* and *Helena* come upon the Stage. *Paris* was the Son of *Priamus* King of *Troy*, by *Hecuba*: His Mother, when she was big belly'd, dreamt that she brought forth a burning Torch: and

¹ *Declinat cursus aurumque volubile tollit.*

She, greedy of the shining Fruit, steps back
To catch the rolling Gold.

asking the Oracles the Interpretation of it, they answer'd, that it did portend the burning of *Troy*, and that the Fire should be kindled by that Boy that she had in her Belly. Therefore, as soon as the Child was born, by the Command of *Priamus*, he was expos'd upon the Mountain *Ida*; where the Shepherds brought him privately up, and educated him, and call'd him *Paris*. When he became a Man, many excellent Endowments and good Qualities shined in him; and particularly he gave such great Tokens of singular Prudence and Equity in deciding Controversies, that when a great Difference arose among the Goddesses, they refer'd it to his Judgment to be determin'd. The Goddess *Discordia* was the occasion of this Contention: for because all the Gods and Goddesses, except herself, were invited to the Marriage of *Peleus*, she was angry, and resolv'd to revenge the Disgrace: wherefore when they all met and sat down at the Table, she came in privately, and threw down upon the Table an *Apple of Gold*, on which was this Inscription, ¹ *Let the fairest take it.* Hereupon arose a Quarrel among the Goddesses; for every one thought herself the handsomest. But at last, all the other yield to the three superiour Goddesses, *Juno*, *Pallas*, and *Venus*; who disputed so eagerly, that *Jupiter* himself was not able to bring them to Agreement. He resolv'd therefore to leave the final Determination of it to the Judgment of *Paris*; so that she should have the Apple, to whom *Paris* should appoint it. The Goddesses

¹ Dion Chrysost. Oratio. 20. Philostrat in Icon. ² *Pulchrior accipiat, vel Detur Pulchriori.*

consent, and call for *Paris*, who was then feeding Sheep upon a Mountain. They tell him the Business; they every one court his Favour with great Promises. *Juno* promis'd to reward him with Power; *Palla* with Wisdom; and *Venus* promis'd him the most beautiful Woman in the World. In short, he observ'd 'em all very curiously: but Nature guided him to pronounce *Venus* the Fairest, and to assign to her the Apple of Gold. Nor did *Venus* break her Promise to *Paris*: for in a little time *Paris* was own'd to be King *Priam's* Son; and sail'd into Greece with a great Fleet, under the colour of an Embassy, to fetch away *Helena*, the most beautiful Virgin in the World; who was betroth'd to *Menelaus*, King of *Sparta*, and liv'd in his House. When he came, *Menelaus* was absent from Home; and in his Absence *Paris* carry'd *Helena* to *Troy*: *Menelaus* demanded her, but *Paris* refused to send her back; whereupon that fatal War between the Grecians and Trojans broke out, in which *Troy*, the Metropolis of all *Asia*, was taken and miserably burnt, in the Year of the World 2871. There were kill'd Eight hundred eighty six thousand of the Grecians; among whom *Achilles* their General lost his Life, by the Treachery of *Paris* himself. There were slain Six hundred seventy six thousand of the Trojans; from the beginning of the War, to the betraying the City; (for it was thought that *Aeneas* and *Antenor* betray'd it) among whom *Paris* himself was kill'd by *Pyrrhus* or *Philoctetes*; and his Brother *Hector*, 'the Pillar of his Country', was kill'd by *Achille*. And, when the City was

‡ Patriæ columen.

Vesta



menaeus

Cupido



take
Pari
Hec
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taken and burnt, King *Priamus*, the Father of *Paris* and *Hector*, at once lost all his Children, *Hecuba* his Queen, his Kingdom, and his Life. *Helena*, after *Paris* was kill'd, marry'd his Brother *Deiphobus*. Yet she at last betray'd the Castle to the *Grecians*, and admitted *Menelaus* into her Chamber to kill *Deiphobus*; whereby, 'tis said, she was reconciled to the Favour of *Menelaus* again. But these things belong rather to History than to Fable, to which let us return.

S E C T. IV.

Venus's Companions. *Hymenæus*, the *Cupids*, the *Graces*, *Adonis*.

THE first of *Venus's* Companions was the God *Hymenæus*. He presided over Marriage and was the Protector of Virgins. He was the Son of *Bacchus* and *Venus Urania*, born in *Attica*, where he used to rescue Virgins carried away by Thieves, and restore them to their Parents. He was of a very fair Complexion; crown'd with the *Amaracus* or Sweet-Marjoram, and sometimes with *Roses*; in one hand he carried a Torch, in the other a Veil of a flame Colour, to represent the Blushes of a Virgin. Maids newly married offered Sacrifices to him, as they did also to the Goddess *Concordia*.

Cupid was the next of *Venus's* Companions. He is called the God of Love, and many different Parents are ascribed to him, because there were many *Cupids*. *Plato*² says he was born of *Penia*, the

¹ Philostrat. in Icon.

² Plato in Sympof.

Goddeſs of Poverty, and Porus, the Son of Counſel and Plenty. ¹ *Hefiod* relates that he was born of Chaos and Terra. *Sappho* derives him from *Venus* and *Cælum*. *Alcæus* ſays he was the Son of *Lite* and *Zephyrus*: *Simonides* attributes him to *Mars* and *Venus*; and *Alcmæon* to *Zephyrus* and *Flora*. But, whatſoever Parents *Cupid* had, this is plain, he always accompanies *Venus*, either as a Son or as a Servant.

The Poets ſpeak of two *Cupids*. ² One of which is an ingenious Youth, the Son of *Venus* and *Jupiter*, a celestial Deity; the other an obſcene Debauchee, the Son of *Nox* and *Erebus* (*Hell* and the *Night*) a vulgar God, whoſe Companions are Drunkenneſs, Sorrow, Enmity, Contention, and ſuch kind of Plagues: one of theſe *Cupids* is call'd *Eros*, and the other *Anteros*. Both of 'em are Boys, and naked, and wing'd, and blind; and arm'd with a Bow and Arrows, and a Torch. ³ They have two Darts of different Natures; a golden Dart which procures Love, and a leaden Dart which cauſes Hatred. ⁴ *Anteros* is alſo the God who avenges ſlighted Love.

Altho' this be the youngſt of all the Gods in Heaven, yet his Power is ſo great, ⁵ that he is eſteem'd the ſtrongeſt of them; for he ſubdues them all. Without his Aſſiſtance, his Miſtreſs *Venus* is weak and can do nothing, as ſhe herſelf ⁶ confeſſes in *Virgil*.

¹ Vide Nat. Com. & Lil. Gyrard. ² Cic. de Nat. Deor. Plato in Phædro. ³ Plut. apud Stobæum. ⁴ Scholiaſt. in Theocr. 10. Idyll. ⁵ Pausan. in Bœot. Plut in ſympoſ.

⁶ Nate mee vires, mea magna potentia, ſolus.

Thou art my Strength, O Son, and Power alone.

Virg. 4. Æneid.

P. But wherefore is *Cupid* naked?

M. He is naked, because the Lover has nothing of his own, but deprives himself of all that he has, for his Mistress's sake; he can neither cover nor conceal any thing from her; of which *Sampson* is a Witness: for he discover'd to his belov'd Mistress even the Secret on which his Safety did depend; and here his Understanding grew blind, before he lost the sight of his Eyes. Another says that *Cupid* is naked, because Lovers delight to be so.

Cupid is a Boy, because he is void of Judgment; His Chariot is drawn by Lions, for the rage and fierceness of no Creature is greater than the extravagance and madness of violent Love. And he is blind, because a Lover does not see the Faults of her whom he loves, nor consider in his Mind the Mischief proceeding from that Passion. He is wing'd, because nothing flies swifter than Love, for he that loves to day, will hate to morrow; and the Space of one day does oftentimes see Love and Aversion in their turns reigning in the same Person; nay, *Amnon*, King *David's* Son, both loved and hated the same Woman in a shorter space of time; for with the greatest degree of Hatred he turn'd her out of his Chamber, whom he just before enticed into it with the highest marks of Love. Lastly, the Boy is arm'd with Arrows, because he strikes afar off.

The *Graces* call'd *Charites*, were three Sisters, the Daughters of *Jupiter* and *Eurynome*, or *Eunomia*; as

Quare nuda Venus? nudi pinguntur amores?

Nuda quibus placeat, nudos dimittat oportet.

Why's *Venus* naked, and the Loves are so?

Those that like Nakedness should naked go.

ἄνθρωποι δὲ τῆς γαῖας ἄνδρες ἄνδρες ἄνδρες.

Orpheus

Orpheus says : or, as others rather say, the Daughters of *Bacchus* and *Venus*. [See Plate the third p. 66.] The first was call'd ¹ *Aglaia* from her Cheerfulness, her Beauty, or her Worth. Because Kindness ought to be perform'd freely and generously. The second, ² *Tbalia* from her perpetual Verdure ; because Kindness ought never to die, but to remain fresh always in the Receiver's Memory. The third, ³ *Euphrosyne*, from her Cheerfulness : because we ought to be free and cheerful, as well in doing as in receiving a Kindness.

These Sisters were painted naked, (or in transparent and loose Garments) young and merry, and all Virgins, with Hands join'd. One turn'd from the Beholder, as if she was going from him ; the two other turn'd their Faces, as if they were coming to him : whereby we understand, that when one Kindness is done, Thanks are twice due ; once when receiv'd, and again when it is repaid. The *Graces* are naked, because Kindnesses ought to be done in Sincerity and Candor, and without Disguise.

They are young, because the Memory of Kindnesses receiv'd ought never to grow old. They are Virgins, because Kindness ought to be pure, without Expectation of Requital ; or because we ought neither to give or receive a base or immodest Kindness. Their Hands are join'd, because ⁴ *one good Turn requires another* : there ought to be a

¹ *Ἀγλαία* id est splendor, honestas, vel dignitas. ² *Θαλία*, (nam *Θαλία* est Musæ nomen) id est, viriditas & concinnitas ³ *θάλλω* vireo. ⁴ *Εὐφροσύνη* id est Lætitia & Urbanitas. Vide Hesiod in Theogon. *χαεὶ χαεὶν τίκῃ* Gratia gratiam parit. in Adag.

a perpetual Intercourse of Kindness and Assistance among Friends.

Adonis was the Son of *Cynaras* King of *Cyprus*, and *Myrrha*. He was mighty handsome, wherefore *Venus* took great Delight in him, and lov'd his Company. When he hunted, a Boar goar'd his Groin with his Tusk, and kill'd him. *Venus* bewail'd his Death with much Sorrow and Concern, and changed his Blood which was shed on the Ground into the Flower *Anemone*, which ever since has retain'd the Colour of Blood. And while she ran to assist him, being led by his dying Voice, she prickt her Foot with a Thorn, and the Blood which came from thence made the Rose red, which was before white.

Some add another pleasant Conceit. They say that *Venus* and *Proserpina* contended before *Jupiter* which should have *Adonis*. *Jupiter* directed them to *Calliope*, whom he appointed to be Judge of their Quarrel. *Calliope* gave this Sentence: that *Adonis* should serve *Venus* every year six Months, and *Proserpina* the other six. The Meaning of which Fable is this: *Venus* is the Earth, and her *Adonis* is the Sun. She reigns with him six Months, attired with beauteous Flowers, and enrich'd with Fruit and Corn; the other six Months the Sun leaves us, and goes, as it were, to live with *Proserpina*.

Lastly, from *Adonis* comes the Proverb, 'Adonis's Gardens, which signifies all those things that are fine and gay, but uselefs and trifling.

¹ Adonidis Horti, in Adag.

S E C T. V.

The Explanation of the Fable. V E N U S.
Amorousness.

TH E *Graces*, *Cupid*, and *Adonis*, are *Venus's* Companions, whereby is described the ungovernable Appetite and Inclination towards Obscenity.

1. She is call'd the *Goddeſs of Beauty and Comelineſs*: for *Beauty* is the greateſt Fomenter of impure Deſires. She ſitting on a frail corporeal Throne, ſubdues the Soul: ſhe by her Flattery and Enticement ſteals into the Affections, and drives Vertue from thence, and baſely enſlaves the whole Man. The *Cythereans* worſhip'd *Venus* arm'd. Beauty needs no Weapons: ſhe who poſſeſſes that, is ſufficiently arm'd. *Anacreon* ingeniouſly tells us, that Nature gave Women Beauty, that they might uſe it inſtead of Spears and Shields, and conquer with greater Speed and Force than either Iron or Fire can. *Helena*, *Phryne*, and innumerable others are Witneſſes of this Truth: One Lady, when ſhe was bound to the Stake to be ſtoned, with the Lightning of her Eyes diſarm'd her Executioners: Another, when her Crime was proved, and tho' ſhe had often offended before, when ſhe tore her Garments and open'd her Breſt, ſtopp'd the Judge's Mouth; and, when her Beauty pleaded her Cauſe, every body acquitted her.

2. Beauteous *Venus* rides in a Chariot, as it were, to triumph over her ſubdued Enemies, whom Love rather than Force has conquer'd. She has her Ambuſhes,

Ambushes, but they are compos'd of Pleasure and Enjoyment; she skirmishes with Delights, and not with Fire and Bullets: the Wounds she gives are bloodless and gentle; she uses no other Flames than what she kindles with her Eyes, and draws the Arrows which she shoots from no other Quiver. And if she fights thus, 'tis no wonder if she makes the Enemy fly to her, rather than from her.

3. She wears a Crown, because she is always Victorious. Beauty never wants Success; because she fights leisurely, and conquers in time of Peace, and triumphs with her Eyes. Thunder is contain'd in her Silence, and Lightning in her Look. She seizes the Breast, storms the Mind, and takes it captive with one Assault, nay, with one Look. Beauty speaks without a Voice, forces us without Violence, ties us down without Fetters, enchants us without Witchcraft; and in her to see is to overcome, and to be seen is to triumph. *Augustus* refused to see her in *Cleopatra*, lest himself should be taken, and the Conqueror of the World submit to a Woman. When therefore she pleaded and made her Defence, he open'd his Ears, but shut his Eyes.

4. She carries a Looking-Glass, that the Brittleness of the Glass may remind her of the Frailty of her Beauty. She is crown'd with flowery Garlands, because nothing is more fading than Beauty, which like a Flower is blasted by the least Breath, and broken by the least Accident, and dies in the smallest Moment.

5. She is born from the Sea, because more Storms and Tempests afflict the Lover, than disturb the Sea: Nothing but Bitterness is his Portion; so

that we may say that ' to love is to swallow a bitter Potion. This is certainly true, that the Bitterness of the Sea is sweet if compar'd with the Bitterness of Love. But suppose Love has some Sweetness, yet, like the Sea, from whence *Venus* sprung, it is full of tempestuous Desires, and stormy Disappointments. How many Vessels have been shipwreck'd there? how many Goods lost? What Destruction not only of Men's Estates, but of their Understandings also, have happen'd here? Instances of which, every body who is not blind has observ'd.

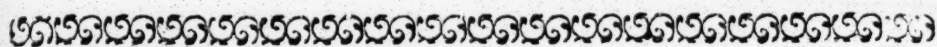
6. Consider the Adulteries, Rapes, Incests, of which *Venus* is accused, and you will find whitherward her Beauty tends. See the Precipices into which that *Ignis fatuus* in her Eyes betrays its Admirers. Tho' her Face appears pure, and cool as the Ice, it creates a Passion both impure, and hot as Fire. From that Stream of sparkling Fire which comes from her Eyes, Clouds of dark and hellish Impurity, and black Mists of Lust proceed. Thus by a strange Contradiction, many are blinded by others Eyes, and find Tumults rais'd in their Breasts from the calm Serenity of other's Looks, grow pale at the Redness in their Cheeks, lose their own Beauty in admiring the Beauty of others, and grow immodest by loving Modesty.

P. How far, I prithee, will the Fervour and the flowing Tide of your Wit and Fancy carry you? The Beauty of this Goddess, I see, has rais'd your Admiration.

M. It has rather moved my Indignation. But however you do well in stopping me. She hath

‡ Amare est amatori amarum.

detain'd us longer than I expected ; tho' not without Reason ; because she is one of the greatest of all the Goddeffes. The rest are less illustrious, and will by no means detain us so long.



CH A P. XIII.

S E C T. I.

L A T O N A.

Latona, whom you see standing next to *Venus*,¹ was the Daughter of *Phæbe*, and *Cæus* the *Titan*. So great was her Beauty, that *Jupiter* fell in love with her, and deflowred her : when *Juno* perceived that she was big with Child by him, she cast her out of Heaven to the Earth ; and obliged *Terra* by an Oath, not to give her any where an Habitation to bring forth in : and besides, ² she set the Serpent *Python* upon her, to persecute her all over the World. *Juno* however was disappointed in every thing : for the Island *Delos* received *Latona* ; where under a Palm, or an Olive-Tree, she brought forth *Diana* : who, as soon as she was born, performed the Office of a Midwife to her Mother, and took care of *Apollo* as soon as he was born.

P. But if *Terra* swore, that she would allow no place to *Latona*, how could she bring forth in *Delos* ?

M. Very well. ³ For they say, that that Island heretofore floated in the Sea, and was then hid un-

¹ Apollodor. l. 1. Ovid. 6. Metam.

² Orph. in Hymn.

³ Lucian in Dial. Iridis & Neptuni.

der the Waters, when *Terra* took her Oath; but emerged afterwards by the Order of *Neptune*, and became fix'd and immoveable for *Latona's* Use: from which time it was called ¹ *Delos*, because it was now visible like other places. .

P. But why did the Island *Delos* emerge for *Latona's* Use?

M. That is not strange. For this Island was Sister to *Latona*: some say that her Name formerly was *Asteria*, whom *Jupiter* loved and courted, but she was converted into an Island; but others report, that she was ² converted into a *Quail*, and flew into this Island; which was therefore, amongst other Names, called ³ *Ortygia*. *Niobe's* Pride, and the Barbarity of the Country-men of *Lycia*, increase the Fame of this Goddess.

Niobe was the Daughter of *Tantalus*, and the Wife of *Amphion*, King of *Thebes*. ⁴ She was so blessed with all the Gifts of Nature and Fortune, that her Happiness was so great she could not bear it: wherefore puffed up with Pride and full of Self-conceit, she began to despise *Latona*, and to esteem her self greater than her, saying; Is any Happiness to be compared to mine, ⁵ who am out of the

¹ *Δήλος*, id est conspicua & manifesta. ² Ovid 15. *Metam.*

³ *ἡ ὀρτυγία*, a coturnice. ⁴ Ovid 6. *Metam.*

⁵ *Major sum quam cui possit fortuna nocere,*

Multaque ut eripiat, multò mihi plura relinquet.

In quamcunque domus adverti lumina partem,

Immensæ spectantur Opes. Accedit eodem

Digna Deæ facies. Huc natas adjice septem,

Ettotidem juvenes: Et mox generosque nurusque

Quarite nunc habeat quam nostra superbia causam?

My state too great for Fortune to bereave:

Tho' much she ravish, she much more must leave.

reach of Fortune. She may rob me of much Wealth, but she cannot injure me, since she must leave me still very rich. Does any ones Wealth exceed mine, is any ones Beauty like mine? Have I not seven most beautiful Daughters, and as many ingenious and handsome Sons? and have I not therefore reason to be proud? In this manner did she boast of her Happiness, and despise others in comparison of her self, but her mad Pride depriv'd her of all the Happiness in a short time which she had possess'd, and reduced her from the height of good Fortune to the lowest degree of Misery. For, when *Latona* saw her self so despised, and her Sacrifices disturbed by *Niobe*, she appointed *Apollo* and *Diana* to punish the Injury that was offer'd to their Mother. Immediately they two go, with their Quivers well fill'd with Arrows, to *Niobe's* House; where first they kill the two Sons, then the Daughters, and next the Father, in the sight of *Niobe*: who by that means ' was stupified with Grief.

Till at length she was turned into Marble, which, because of this Misfortune, sheds many Tears to this day.

Throughout my Court, behold in every place
Infinite Riches! Add to this, a Face
Worthy a Goddess. Then, to crown my Joys,
Seven beauteous Daughters, and as many Boys:
All these, by Marriage, to be multiply'd.
Behold, have we not reason for our Pride?

——^r *Orba refedit*

*Exanimis inter natos, natusque, virumque,
Diriguitque malis.*

Idem Ibid.

She, by her Husband, Sons, and Daughters sits,
A childless Widow; waxing stiff with Woes.

The *Rusticks* of the Country *Lycia*, in *Asia*, did also experience the Anger of *Latona*, with their Ruin ; for when she wandred in the Fields very big with Twins, the Heat of the Weather and the Toil of her Journey brought such a Drought upon her, that she almost fainted for Thirst. At last discovering a Spring in the bottom of the Valley, she ran to it with great Joy, and fell on her ' Knees to drink the cool Waters, but the neighbouring Clowns hindred her and bid her depart. She earnestly beg'd leave, and they as furlily denied it. She did not desire, ² she said, to muddy the Streams

———¹ *gelidos potura liquores.*

To quench her Thirst with the refreshing Stream.

² *Quid prohibetis aquas ? usus communis aquarum est ;*

*Quas tamen ut detis, supplex peto. Non ego nostros
Abluere hic artus, lassataque membra parabam,
Sed relevare sitim. Caret os humore loquentis,
Et fauces arent, vixque est via vocis in illis.
Haustus aqua mihi Nectar erit, vitamque fatebor
Accepisse.*

Quem non blanda Dea potuissent verba movere ?

*Hi tamen orantem perstant prohibere ; minasque,
Ni procul abscedat, convitiaque insuper addunt.
Nec satis est ; ipsos etiam pedibusque manuque
Turbavere lacus, imoque e gurgite mollem
Huc illuc limum, saltu movere maligno.*

——— Why hinder you, said she,

The use of Water, that to all is free ?

The Sun, Air, Water, Nature did not frame
Peculiar ; a publick Gift I claim ;

Yet humbly I intreat it, not to drench

My weary Limbs, but killing Thirst to quench.

My Tongue wants Moisture, and my Jaws are dry
Scarce is there way for Speech. For Drink I dig.

Water to me were Nectar. If I live,

'Tis by your Favour : —————

by washing herself in them, but only to quench her Thirst now she was almost choaked with Drought. They regarded not her Entreaties, but with many Threats endeavour'd to drive her away, and least she should drink, they leaped into the Water and mudded the Stream. This great Inhumanity moved the Indignation of *Latona*, who not being able to bear such barbarous Treatment, cursed them, and said to them, ' May ye always live in this Water. Immediately they were turned into Frogs, and leaped into the muddy Waters, where they ever after lived.

With whom would not such gentle Words prevail !

But they, persisting to prohibit, rail ;

The place with Threats command her to forsake,

Then with their Hands and Feet disturb the Lake :

And leaping with malicious Motions move

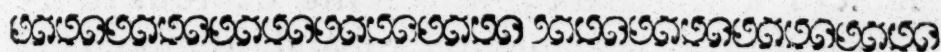
The troubled Mud ; which, rising, floats above.

² *Æternum stagno, dixit, vivatis in isto :*

Eveniunt optata Deæ.

Ever, said she, may y' in this Water dwell.

And, as the Goddess wish'd, it hap'd.



C H A P. XIV.

S E C T. I.

A U R O R A.

M. DO you see a stately ' Goddess drawn in a Chariot of Gold, by *white* Horses ? who do you think she is ?

¹ Virg. 6. *Æneid*, Theocr. in *Hyla*. Apollon. l. 1.

P. Is it not *Aurora*, the Daughter of *Terra* and *Titan*, the Sister of the Sun and the Moon, and the Mother of the Stars and the Winds? I fancy so, because her Countenance shines like Gold, and her Fingers are red like Roses, and ¹ *Homer* describes *Aurora* after that manner.

M. Your Observation is very right. It is, as you say, *Aurora*: whom the ² *Greeks* call by another Name; you have named her Parents right; yet ³ some say that she was the Daughter of *Hyperion* and *Thia*, or else *Pallas*: from whom, the Poets often call her *Pallantias*.

P. Does History relate nothing done by her?

M. ⁴ She carried by force two beautiful young Men, *Cephalus* and *Tithonus*, into Heaven.

Cephalus married *Procris* the Daughter of the King of *Athens*: when *Aurora* could by no Persuasion move him to violate his Marriage-Vow, she carried him into Heaven, but even there she could not shake his Constancy. Therefore she sent him again to his Wife *Procris*, disguis'd in the Habit of a Merchant; who being desirous to try her Fidelity to her absent Husband, tempted her with much Courtship and many Presents to yield to his Desires. And when she almost consented, he cast off his Disguise and chid his Wife for her Inconstancy. She was greatly asham'd and hid herself in the Woods: but afterwards was reconcil'd

¹ Hymn. in Vener. ² Græce dicitur Ἥως & Ἑως unde Eous & Heous: Latinis nominatur *Aurora* quasi *Aurea*. Est enim, ut inquit Orpheus in Hymnis Ἀγγελία τῆς Τῆτιος id est, Solis Nuncia. ³ Hesiod in Theogon. ⁴ Ovid. 7. Metam. Pausan. in Lacon.

to her Husband, and gave him a Dart, which never miss'd the Mark, which she had receiv'd from *Minos*. When *Cephalus* had this Dart, he spent his whole time in Hunting, and pursuing wild Beasts. ¹ *Procris*, suspecting that her Husband loved some Nymphs, went before and lay in a Bush, to discover the Truth. But when she moved carelessly in the Bush, her Husband heard the rustling, and thinking that some wild Beast was there, drew his Bow and shot his Wife with his unerring Dart.

Tithonus was the Son of *Laomedon*, and Brother of *Priamus* : ² *Aurora*, for his singular Beauty, carried him to Heaven, and married him, and instead of a Portion, obtained from the Fates Immortality for him : she had *Memnon* by him. But she forgot to ask the Fates to grant him perpetual Youth, so that he became so old and decrepid, that like an Infant he was rocked to sleep in a Cradle. Hereupon he grew weary of Life, and wishing for Death ask'd *Aurora* to grant him Power to die. She said that it was not in her Power to grant it ; but that she would do what she could ; ³ and therefore turned her Husband into a Grasshopper : which they say moults when it is old, and grows young again.

P. And what became of *Memnon* ?

M. *Memnon*, their Son, went to *Troy* to assist King *Priam*, where, in a Duel with *Achilles*, he was kill'd ; ⁴ and in the place where he fell, a Fountain arose, which, every Year on the same Day

¹ Ovid. Metam. 7. ² Horatius l. 2. Carm. ³ Ovid. Met. l. 9. ⁴ Ovid 13. Metam.

on which he died, sends forth Blood instead of Water. But as his Body lay upon the Funeral Pile to be burnt, by his Mother *Aurora's* Intercession, it was changed into a Bird ; and many other Birds of the same kind flew out of the Pile with him ; which were called *aves Memnoniæ* from his Name : These divided themselves into two Troops, and furiously fighting with their Beaks and Claws, with their own Blood appeas'd the Ghost of *Memnon*, from whom they sprang.

There was a Statue of this *Memnon* made of black Marble, and set up in the Temple of *Serapis* at *Thebes* in *Egypt*, of which † they relate an incredible Story : for it is said that the Mouth of this Statue, when first touched by the Rays of the rising Sun, sent forth a sweet and harmonious Sound, as tho' it rejoiced when it's Mother *Aurora* came. But at the setting of the Sun, it used a low melancholy Tune, as tho' it lamented its Mother's Departure.

And thus I have told you, *Palæophilus*, all things which I thought useful, concerning the *Celestial* Gods and Goddeffes.

P. How much am I indebted to you for this, my most kind Friend ? But what now ? Are you going away ? Will you not keep your Word ? Did you not promise to explain all the Images in the fabulous *Pantheon* ?

M. Never trouble your self: what I undertake, I will surely perform. But would you have us stay here all day without our Dinner ? Let us dine, and

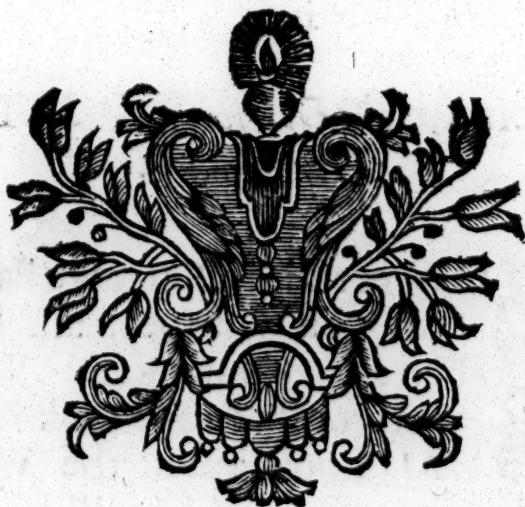
† Lucian in Philopseu. Tzetzes Chil. 6.

we will soon return again to our Business. Come, you shall dine with me at my House.

P. Excuse me, Sir, I will not give you that trouble, I had rather dine in my own Inn.

M. What do you talk of Trouble? I know no Person, whose Company is more obliging and grateful. Let us go, I say: you are not your own Master to day. Obey then.

P. I do so, I wait upon you.





PART II.



CHAP. I.

SECT. I.

*Of the Terrestrial Deities. SATURN.
Her Image.*



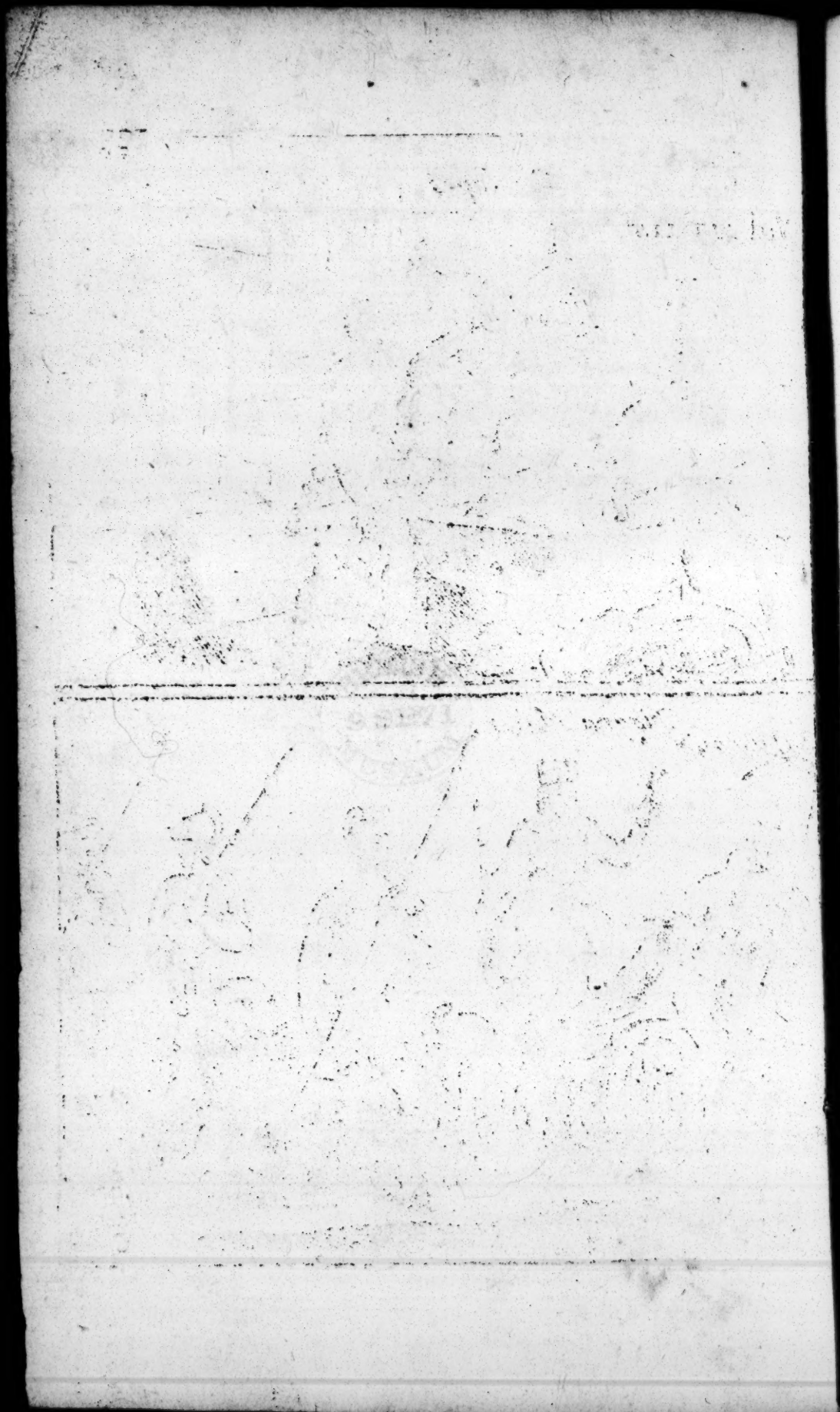
OW certainly, since we have dined so well, you will speak and I shall mind better. Come on. Whereabouts will you have me look?

M. Look upon the Wall on the *Right Hand*; because it will be ill luck to begin from the *Left*. Upon that Wall, which is the Second Part of the *Pantheon*, as well as of our Discourse, you see the *Terrestrial Deities* divided into two sorts; for some of them inhabit both the Cities and the Fields indifferently, and are called in general ' *The Terrestrial Gods*. But the others live

! *Dii Terrestres urbes & campos promiscue incolunt.*

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only in the Countries and the Woods, and are properly call'd *' the Gods of the Woods.* We will begin with the first.

Of the *Terrestrial Gods* (which are so call'd, because their Habitation is in the *Earth*) the most celebrated are *Saturn, Janus, Vulcan, Æolus,* and *Momus.* The *Terrestrial Goddesses* are *Vesta, Cybele, Ceres,* the *Muses,* and *Themis;* They are equal in number to the *Celestial Gods* and *Goddesses.* We will begin with the eldest, *Saturn,* whose Image you see there.

P. Is that decrepid wrinkled old Man *Saturn,* with a long Beard, a hoary Head, his Shoulders are bowed like an Arch, and his Jaws are hollow and thin, his Eyes are full of Corruption, and his Cheeks sunk, his Nose flat, his Forehead full of Furrows, his Chin turning up, his Lips black and blue, his little Ears flagging, and his Hands crooked; ³ his Right Hand holds a rusty Scythe, and his left Hand a Child, which he is about to devour?

¹ Dii autem sylvestres rure tantum & in sylvis degunt.
² Virg. 7. *Æneid.* ³ Martian. apud Liliū Gyrald.

S E C T. II.

His Family and Actions.

M. I T is indeed *Saturn,* the Son of *Terra* (or *Vesta*) and *Cælum,* ¹ *Cælus,* or *Cælius,* ² who was the Son of *Æther* and *Dies,* and the ancientest of all

¹ Græcè dicitur *εἰρηνόδοξος.* ² Nonn. lib. 21. *Dionys.* Laër.
 Placid. in *Thebaid.* l. 6.

the

the Gods. This *Cælum* (according to the Story) married his own Daughter *Vesta*, and begat many Children of her: the most eminent of which was *Saturn*, whose Brothers were the *Cyclopes*, *Oceanus*, *Titan*, the ' hundred handed Giants and divers others; his Sisters were *Ceres*, *Tethys*, and *Ops* or *Rhea*; (whom he afterwards married.) The Sisters perswaded their Mother *Vesta* to exclude *Titan* or *Titanus* the eldest Son, and to appoint *Saturn* Heir of his Father's Kingdom. When *Titan* saw the fix'd Resolution of his Mother and Sisters, he would not strive against the Stream, but voluntarily quitted his Right and transferr'd it upon *Saturn*; under Conditions, that he should not bring up any Male Children, that so, after *Saturn's* Death, the Kingdom might return to the Children of *Titan*.

P. Did *Saturn* accept that Condition?

M. He not only accepted, but very sincerely kept it, whilst he could; but at last his Design was prevented. For, when his Wife *Ops* perceiv'd that her Husband devour'd all her Male Children; when she brought forth the Twins *Jupiter* and *Juno*, she sent only *Juno* to him, but sent *Jupiter* to be nursed in Mount *Ida* by the Priestesses of *Cybele*, who were called *Curetes* or *Corybantes*: it was their Custom to beat Drums and Cymbals while the Sacrifices were offer'd up, and the noise of them hindered *Saturn* from hearing the Cries of *Jupiter*. By the same Trick she also saved *Neptune* and *Pluto* from her devouring Husband.

P. Was this Artifice ever discover'd to *Saturn*?

M. Yes, and he demanded the Boy of *Ops*. But

Ops lapp'd up a Stone in Swadling Cloaths and deliver'd ~~that~~ to her Husband to be devoured instead of *Jupiter*, who swallow'd it down in a Moment.

P. What did *Titan* do, when he saw himself cheated, and the Agreement broken?

M. To revenge the Injury done to him, he rais'd Forces, and brought them against *Saturn*, and making both him and *Rhea* Prisoners, he bound them, and shut them up together in ¹ *Hell* where they lay, till *Jupiter* a few Years after overcame the *Titans*, and set his Father and Mother again at Liberty.

P. I suppose that *Saturn* remembered this Kindness, and favour'd *Jupiter* afterwards.

M. On the contrary, he strove to take away his Life; ² because he heard by an Oracle, that he should be driven out of his Kingdom by a Son. As in reality he was afterward. For *Jupiter* deposed him from the Throne, and expelled him the Kingdom; because he formed Conspiracies against him. ³ Besides this, when he found *Saturn* almost drunk with Mead, he bound him and gelded him, as *Saturn* had gelt his Father *Cælum* before with his Sickle.

P. And whither did *Saturn* go after he had lost his Kingdom?

M. Into *Italy*; ⁴ which was heretofore call'd *Saturnia* from him. He liv'd there with King *Janus*; and that part of *Italy*, in which he lay hid, was afterwards called *Latium*, and the People *Latini*:

¹ In Tartaro. ² Enn. in Eumero. ³ Stat. 8. Thebaid. Claud. 1. de raptu Proserpinæ. ⁴ Virg. Æn. 8. Cyprian. de Idolorum vanitate.

as *Ovid* observes. King *Janus* made *Saturn* Partner of his Kingdom, upon which ² *Saturn* reduc'd the wild People (who wandered up and down before like Beasts) to civil Society, and joined them to each other as it were in *Chains of Brass*, that is by the *Brass Money* which he invented; and therefore on one side of the *Money* was stamp'd a *Ship*; ³ because *Saturn* came thither in a *Ship*; and on the other side was stamped a *Janus Bifrons*. But altho' the *Money* was *Brass*, ⁴ yet this was the golden Age in which *Saturn* lived, when (as ⁵ the Poets, who magnifie the Happiness of that Age, would persuade us) the Earth without the Labour of Plowing and Sowing brought forth its Fruits, and all things were common to all; there were no Differences nor Contentions amongst any; for every thing happen'd according to every Body's Mind. ⁶ *Virgil* hath given an elegant Description

¹ *Inde diu Genti mansit Saturnia nomen :*

Dicta fuit Latium terra, latente Deo.

Fast. l. 1.

The Name *Saturnia* thence this Land did bear,
And *Latium* too because he shelter'd here.

² *Diodor.* l. 5. *Biblioth.*

³ *At bona posteritas puppim signavit in are ;*

Hospitis adventum testificata Dei.

Ovid Fast. l. 3.

A Ship by th' following Age was stamp't on Coin,
To shew they once a God did entertain.

⁴ *Virg.* l. *Georg.* ⁵ *Vide Tibul. Hesiod. Pherecrat. Trog. ap. Justin lib. 43. Martial. lib. 12. Epig. 73.*

⁶ *Primus ab aethereo venit Saturnus Olympo,*

Arma Jovis fugiens, & regnis exul adeptis.

Is genus indocile, ac dispersum montibus altis

Composuit, legesque dedit, Latiumque vocari

Maluit, his quoniam latuisset tutus in oris,

Aureaque ut perhibent illo sub rege fuere

Sacula, sic placida populos in pace regebat.

of this happy Age, in the Eighth Book of his *Æneid*. ¹ *Ovid* likewise describes it, and ² *Virgil* again in another place.

Then *Saturn* came, who fled the Pow'r of *Jove*,
 Robb'd of his Realms and banish'd from above.
 The Men, dispers'd on Hills, to Town he brought,
 And Laws ordain'd and civil Customs taught :
 And *Latium* call'd the Land where safe he lay
 From his unduteous Son and his usurping Sway.
 With his wild Empire, Peace and Plenty came ;
 And hence the Golden Times deriv'd their Name.

¹ *Signabat nullo limite fossor humum.*

Amor. l. 3.

The Delver made nor Bound nor Balk.

² *Nec signare quidem aut partiri limite campum*

Eas erat.

Georgic. lib. 1.

No Fences parted Fields, no Marks, nor Bounds
 Distinguish'd Acres of litigious Grounds.

S E C T. III. Names of Saturn.

MAny derive the Name *Saturnus*, or *Satunnus* (as they anciently pronounced it) ¹ from *Sowing*, because he first taught the Art of *Sowing and Tilling the Ground in Italy* ; and therefore he was esteem'd the *God of Husbandry*, and call'd by the *Romans Stercutius* ; because he first fatten'd the Earth with Dung. He is therefore painted with a *Sickle*, with which the Meadows are mowed, and the Corn is cut down. This *Sickle* was thrown into *Sicily*, and there fell within a City, which was formerly called *Drepanum*, and since *Trepano* from ² thence : Tho' others affirm that this City had its Name ³ from that *Sickle* which *Ceres* had from

¹ *Saturnus dictus est a Satu, sicut a Portu Portunus, & a Nuptu Neptunus. Festus. Servius in 7. Æneid. Lips. 3 Saturnal.* ² *Falk enim Græcè dicitur δρέπανον. Apollod. l. 4. Argon.* ³ *Ovid 3. Fastorum.*

Vulcan, and gave the *Titans* when she taught them to mow. But others say, the Town had its Name, because it was crooked and hollow, like a Sickle. Indeed *Sicily* is so fruitful in Corn and Pasture, that the Poets justly imagined that the Sickle was kept there.

2. Again, *Saturnus* is derived from that ¹ Fulness which is the Effect of his Bounty when he fills the Bellies of the People with Provision; as his Wife was called *Ops*, ² because *she helps the hungry*. Others affirm that he is called *Saturn* ³ because he is *satisfied with the Years* that he devours; for *Saturn* and *Time* are the same.

3. Lastly, others think that this Name is given him because he is ⁴ the *Former of the Mind*; because he creates Sense and Understanding in the Minds of Men, and perfects them with Precepts and Prudence.

¹ a Saturando quasi saturet populos annonâ. ² quod Esurentibus opem ferat. ³ quod ipse saturetur annis quos ipse devorat. Cicero 2. de Nat. Deorum. ⁴ Saturnus, quasi fator, id est, qui mentem sensumque creat. Apollon. apud Fulgentium.

S E C T. IV.

The Sacrifices and Festivals, Saturnalia.

ME N only were sacrific'd to *Saturn*; because he was delighted, as they thought, with human Blood: Wherefore the *Gladiators* were placed under his Protection, and fought at his Feasts. ¹ The *Romans* esteem'd him an infernal God, as *Plutarch* says; because the Planet *Saturn*

¹ Macrob. 1. Saturnal. c. 10, Tertull. de testimon. anim. & de Pallio.

is malignant and hurtful ; yet he is commonly reckoned a Terrestrial God. Those who sacrificed to him had their Heads bare ; and his Priests wore scarlet Garments. On his Altar were placed Wax Tapers lighted ; because by *Saturn* Men are reduc'd from the Darkness of Error to the Light of Truth.

The Feasts ¹ *Saturnalia*, in the Greek Language *Κρόνια*, [*Cronia*] were instituted either by *Tullus*, King of the *Romans* ; or, if we believe *Livy*, by *Sempronius* and *Minutius*, the Consuls. ² Till the time of *Julius Cæsar* they were finished in one day on the nineteenth of *December*. But then they began to be celebrated in three days, and afterwards in four or five, by the Order of *Caligula* ; and some write, that they have lasted seven days. And from hence they called these days ³ the first, the second and the third Festivals of *Saturn*, &c. And when these days were added to the Feast, the first day of celebrating it was the seventeenth of *December*.

Upon ⁴ these Festival Days, 1. The *Senate* did not sit. 2. The Schools kept Holy-day. 3. Presents were sent to and fro, amongst Friends. 4. It was unlawful to proclaim War, or execute any Offenders. 5. Servants were allow'd to be jocular and merry towards their Masters ; as we learn from ⁵ *Ausonius*. 6. Nay, the Masters waited on the

¹ Dion. Halicarn. lib 2. ² Lips. Sat. 1. Dio. l. 59. & 60. Suet. in Calig. Cicero, ad Attic. 13. Epist. 50. ³ prima, secunda, tertia Saturnalia. ⁴ Martial. 7. Epigr. 27. Plin. 8. Epist. 7. Martial passim. Dio. l. 58. Athen. 14. Senecæ Epistol.

⁵ *Aurea nunc revocet Saturni Festa December,
Nunc tibi cum Domino ludere, verna, licet. Eclog de Mensibus.*
December now brings *Saturn's* merry Feasts,
When Masters bear their sportive Servants Jest.

Servants, who sat at Table, in Memory of that Liberty which all enjoy'd in ancient times in *Saturn's* Reign, when there was no *Servitude*. 7. Contrary to the Custom, ¹ they wash'd them as soon as they arose, as if they were about sitting down to Table. 8. And lastly, ² they put on a certain Festival Garment, call'd *Synthesis*, like a Cloak of Purple or Scarlet Colour, and this Gentlemen only wore.

¹ Tertul. apud Lipf. ² Petron. Arbitr.

S E C T. V.

The historical Sense of the Fable. By Saturn is meant Noah.

ALtho' it is generally said that ¹ *Saturn* was *Nimrod*, the Founder of the Empire of *Babylon*; yet I am more inclined to believe the Opinion of *Bochartus*, ² who maintains that *Saturn* and *Noah* were the same. These Reasons which he brings seem persuasive:

1. In the time of *Noah*, ³ the whole Earth spake one Language, and the ancient *Mythologists* say that the Beasts understood this Language. ⁴ And 'tis said, that in *Saturn's* Age, there was but one Language, which was common to Men and Brutes.

2. *Noah* is call'd in the *Hebrew* Language, ⁵ a *Man of the Earth*, that is, an *Husbandman*, according to the usual Phrase of Scripture, which calls a

¹ Berosus l. 3. ² Bochart in suo Phaleg. l. I. c. I. ³ Genesis II. ⁴ Plato in Politicis. ⁵ Vir terræ, Genesis 9. 20.

Soldier ¹ a Man of War; a strong Man, ² a Man of the Arms; a Murderer, ³ a Man of Blood; an Orator, ⁴ a Man of Word; and a Shepherd, ⁵ a Man of Cattle. Now Saturn is justly call'd a Man of the Earth, because he marry'd Tellus, whose other Names were Rhea and Ops.

3. As Noab was the first Planter of Vineyards, so the ⁶ Art of cultivating Vines and Fields, is attributed to Saturn's Invention.

4. As Noab was once overcome with Wine, because perhaps he never experienced the Strength of it before; ⁷ so the Saturnals did frequently drink excessively, because Saturn protected drunken Men.

5. As Noab curs'd his Son Ham, because he saw his Father's Nakedness with Delight; ⁸ so Saturn made a Law, that whosoever saw the Gods naked, should be punish'd.

6. Plato says ⁹ that Saturn and his Wife Rhea and those with them were born of Oceanus and Thetis: And thus Noab, and all that were with him, were, as it were, new born out of the Waters of the Deluge, by the help of the Ark. And if a Ship was stamp'd upon the ancient Coins, ¹⁰ because Saturn came into Italy in a Ship; surely this Honour belong'd rather to Noab, who in a Ship preserv'd the Race of Mankind from utter Destruction.

¹ Joshua 5. 4. ² Job 22. 8. Vir Brachiorum. ³ 2 Sam. 16. 17. ⁴ Exodus 10. ⁵ Genesis 46. 32. ⁶ Aurel. Victor. de Origine gentis Romanæ. ⁷ Macrob. Saturnal. 1. c. 6. Lucian in Ep. Sat. ⁸ Callimachus in hymn. ⁹ *Κεῖνθ' ὃν Πία καὶ ῥοὺ μετὰ τέτων*, &c. id est: Saturnus & Rhea & qui cum illo fuere ex Oceano & Thetide nati perhibentur. Plato in Timæo. ¹⁰ Plutarch in *Παλαιότης*.

7. Did *Noah* foretel the *Coming of the Flood*? So ¹ did *Saturn* foretel, that there should be great *Quantities of Rain*, and an *Ark* built, in which *Men* and *Birds* and creeping things should all sail together.

8. *Saturn* is said to have devour'd all his *Sons* but these three, *Jupiter*, *Neptune*, and *Pluto*. So *Noah*, the *Pastor* and *Prophet*, and, as it were, the *Father* of all *Mortals*, may be said to have condemned and destroy'd all *Men*, ² because he foretold that they would be destroy'd in the *Flood*. For in the *Scripture-Phrase* the *Prophets* are said to *do the things which they foretel shall be done hereafter*. Thus when the ³ *Prophet* says, *when I came to destroy the City*; He means, *when I came to foretel, that the City should be destroy'd*. But as *Saturn* had three *Sons* left to him not devour'd; so had *Noah* three, *Sem*, *Cham*, and *Japhet*, who were not destroy'd in the *Flood*.

Furthermore, these *Reasons* may perswade us that *Noah's Son Cham* is *Jupiter*: 1. His *Hebrew Name Ham*, is by many call'd *Cham*, from whence it is plain, the *Egyptians* had the name ἀμμὴν [*Amoun*] and the *Africans* *Ammon* or *Hammon*. 2. *Cham* was the youngest *Son* of *Noah*, as *Jupiter* was of *Saturn*. 3. *Jupiter* is ⁴ feign'd to be the *Lord of the Heavens*; thus *Cham* had *Africa*, which *Country* is esteem'd nearer the *Heavens* than other *Countries*, because it has the *Planets* vertical. 4. *Jupiter* gelded his *Father*; which *Story* seems to be taken from

¹ κερὶ τοῦ προσημαίνει εἶναι πολλοῦ ὀμβρῶν, &c. id est: Saturnus prænunciat magnam imbrium vim futuram, & fabricandam esse arcam, & in ea cum volucribus, reptilibus, atque jumentis esse navigandum. Alex. Polyhistor. ap. Cyril. contra Jul. l. 1. ² Hebrews 11. 7. ³ Ezekiel 43. 2. ⁴ Callimach. Hymn. ad Jovem. Lucan. 2. 9.

the twenty second Verse of the nineteenth Chapter of *Genesis*, where it is written, *And Ham saw the Nakedness of his Father, and told: or and cut off:* ¹ for so it might, by Mistake, be read in the Hebrew Tongue, by altering only one or two Vowels.

Japhet is the same with *Neptune*; ² for as *Neptune* had the Command of the Sea, so the *Islands* and *Peninsula's* fell chiefly to *Japhet's* Lot.

But how shall we prove that *Sem* was *Pluto*? What carry'd him into *Hell*? Not his Piety and Holiness, by which he excell'd his Brothers, and glorify'd his own Name. Perhaps, because he was so holy, and so great an Enemy to Idolatry, the Idolaters hated him whilst he liv'd, and endeavour'd to blacken his Memory when he died, by sending him to the *Stygian* Darkness, and putting into his hand the Scepter of *Hell*.

¹ *Et nunciavit*, vajagged, pro quo facile legi potuit vejag-god, id est, *abscidit*; tum maxime cum vocalia puncta nulladum erant subscripta consonantibus. ² *Lactantius de falsa religione* l. 1. c. 1.

S E C T. VI.

A Philosophical Sense of the Fable. Saturn, Time.

THE Greek Words signifying *Saturn* and *Time* differ only in one Letter, from whence it is plain, that by *Saturn*, *Time* is meant, And on

¹ *Κεῖν* Saturnus, *χεῖν* Tempus.

this

this account ¹ *Saturn* is painted devouring his Children and vomiting them up again ; as indeed *Time* devours and consumes all things which it has produced, which at length revive again, and are as it were renew'd.

Or else Days, Months and Years are the Children of Time, which he constantly devours and produces anew.

Sometimes he is painted in the midst, betwixt two young Boys and two Girls : and Time is surrounded by the different Seasons of the Year, as Parents are by their Children.

Lastly, as *Saturn* has his *Scythe*, so has *Time* too, with which he mows down all things : neither can the hardest Adamant withstand the Edge thereof.

¹ Cicero 2. de Nat. Orph. in Hymn. ad Saturn. Æschyl. in Eumen.



CH A P. II.

S E C T. I.

J A N U S. *His Image.*

P. **O** Strange ! What is this ? An Image with two Faces and one Head only !

M. It is so ; and by those Faces he sees the things placed both before and behind him. It is *Janus*, the ¹ *two faced God* ; holding a Key in his Right

¹ Bifrons Deus, Ovid.

Hand,

Hand, and a Rod in the Left. Beneath his Feet you see twelve Altars. If he could lay aside that Rod and Key, perhaps, according to his Custom, he would express to you the Number Three Hundred with one Hand, and the Number Sixty Five by t'other; by differently moving, bending and weaving his Fingers.

P. I do not throughly understand your Meaning.

M. You will presently clearly and perfectly understand both what I say, and what you see with your Eyes. Stay a little, till I explain the Four most remarkable Names of this God: for in so doing, I shall not only explain this Picture, but also tell you whatever things are necessary concerning *Janus* in this place.

S E C T. II.

Names and Actions of Janus.

SOME¹ say that *Janus* was the Son of *Cælus* and *Hecate*. And that his Name was given him² from a word signifying to go or pass through. From whence it is that³ *Through-fares* are call'd in the Plural Number, *Jani*; and the Gates before the Doors of Private Houses, *Januæ*. A Place at Rome was call'd *Jani*,⁴ where were three Images of *Janus*, in this place Usurers and Creditors always met to

¹ Arnob. contr. Gentes. ² Janus quasi Eanus ab eundo:
³ Unde fit, ut transitiones perviæ Jani (plurali Numero) foreſque in liminibus profanarum ædium januæ dicerentur. Cic. 2. de Nat. 3. ⁴ Acron. in Horat. l. 2. Sat. 8.

pay and receive Money. And this place is mention'd both by ¹ Tully and ² Horace.

As he is painted with two Faces so he is call'd by *Virgil* ³ *Bifrons* and by *Ovid* ⁴ *Biceps*. Because, so great was his Prudence, that he saw both the things past, and those which were future. Or else, because by *Janus* the World was thought to be meant, viewing with its two Faces the principal Quarters of it, the East and the West. He is also described ⁵ *with four Faces*, from the four Quarters of the World; because he governs them by his Counsel and Authority. Or because, as he is Lord of the Day, with his two Faces he observes both the Morning and the Evening: as ⁶ *Horace* lays.

When *Romulus* King of the *Romans* made a League with *Tatius* King of the *Sabines*: they set up an Image of *Janus Bifrons*, intending thereby to represent ⁷ both Nations between which the Peace was concluded. *Numa* afterwards built a Temple which had double Doors, and dedicated

¹ Viri Optimi ad medium Janum sedentes. Cicero de Offic.
² Dempster in Paralip. ² imus & summus. Janus. Horat. l. i. ep. 1. ³ Virg. 12. Æneid.

⁴ *Fane Biceps anni tacitè labentis imago,*

Solus de superis, qui tua terga vides:

Thou, Double-Pate, the sliding Year dost shew,
 The only God that thine own Back canst view.

⁵ *Quadrifrons.*

⁶ *Matutine pater, seu Fane, libentior audis,*
Unde homines operum primos vitæque labores
Instituunt ———

Old *Janus*, if you, please, grave two-fac'd Father,
 Or else bright God o'th' morning, choose you whether,
 Who dates the Lives and Toils of mortal Men.

⁷ effecerunt simulacrum Jano Bifronti quasi ad imaginem duorum populorum. Servius in 12. Æneid.

it to the same *Janus*. When *Falisci*, a City of *Hetruria*, was taken, ¹ *there was an Image of Janus found with four Faces*; whereupon the Temple of *Janus* had four Gates. But of that Temple we shall speak by and by.

He was call'd *Turn-key* or *Club-bearer*, [*Claviger*] from the *Rod* and *Keys* in his Hands. He held the *Rod*, because he was ² the *Guardian of the ways*; and the *Key*, for these Reasons.

1. He was the Inventor of Locks, Doors, and Gates, which are call'd *Januæ*, after his Name: and himself is call'd ³ *Janitor*, because Doors were under his Protection.

2. He is the *Janitor* of the Year, and of all the Months: the first of which takes the Name of *January* from him. To *Juno* belong the Calends of the Months, and she committed them to his Care; wherefore he is call'd by some *Junonius*, and ⁴ *Martial* takes notice that the Government of the Year was committed to him: for which reason ⁵ twelve Altars were dedicated to him, according to the Number of the Months; as there were also twelve small Chappels in his Temple. ⁶ The *Consuls* were, among the *Romans*, inaugurated in the Temple of *Janus*, who were from thence said ⁷ to open the Year. Upon the Calends of *January* (and as *Macrobius* says, on the Calends of *March*) a new

¹ captis Faliscis inventum est simulacrum Jani Quadri-frontis. Servius in 7. *Æneid.* ² Rector viarum, Lil. Gyraldus.

³ Græcè *Θυγίος*.

⁴ *Annorum, nitidique sator pulcherrime Mundi.*

Gay Founder of the World and of our Years.

Mart. l. 10. Epigr. 28.

⁵ Varr. lib. Human. Sidon. Apollin. carm. 2. 1. Sat. c. 12.

⁶ Sidon. ibid. ⁷ aperire annum. Vide Lexicogr.

Laurel was hung upon the Statue of *Janus*, and the old Laurel taken away ; of which Custom *Ovid* makes mention.

Was this done because he was the Inventor of Laurel Garlands? *Pliny* thought not, but believed this Custom was occasion'd, because *Janus* rules over the Year; ² The Statue, says he, of *Janus* which was dedicated by *Numa* had its Fingers so composed, as to signifie the Number of Three hundred sixty five Days : to shew that *Janus* was a God, by his Knowledge in the Year, and Time, and Ages. ³ He had not these Figures described on his Hand, but had a peculiar way of numbring them, by bending, stretching or mixing his Fingers ; of which Numeration many are the Opinions of Authors.

2. He holds a Key in his Hand, because he is, as it were, the ⁴ Door, through which the Prayers of Mankind have Access to the Gods. For, in all the Sacrifices, Prayers were first offer'd up to *Janus*. And *Janus* himself gives the same reason, ⁵ as we

¹ *Laurea flaminibus, qua toto perstitit anno,
Tollitur, & frondes sunt in honore nova.*

Fast. l. 3.

The Laurel that the former Year did grace

T' a fresh and verdant Garland yields his place.

² *Quod Janus Geminus a Numâ Rege dicatus digitis ita figuratis ut trecentorum quinquaginta quinque (sexaginta quinque alii legunt) dierum notâ, per significationem anni, temporis & ævi se Deum indicaret.* *Plinius.* Vide etiam *Athen.*

l. 34. c. 7. & *Lil. Gyrald.* ³ *Tiraqu. Lil. Gyrald. Apuleii*

2. *Apol. &c.* ⁴ *Arnob. contra Gentes.*

⁵ *Car quamvis aliorum numina placem,*

Fane, tibi primum thura merumque fero ?

Ut possis aditum per me, qui limina seruo,

Ad quoscunque voles, inquit, habere deos. *Ovid Fast. l. 1.*

Why is't that tho' I other Gods adore,

I first must *Janus* Deity implore ?

Because I hold the Door, by which Access

Is had to any God you would address.

find

find in *Ovid*, why, before Men sacrificed to any of the other Gods, they first offer'd Sacrifice to him. But ¹ *Festus* gives another reason why Prayers and Sacrifices were in the first place offer'd to *Janus*; to wit, *because Men thought* that all things took their Being from *Janus*, therefore they first made their Supplications to him as to a common Father. For tho' the name *Father* is given to all the Gods, yet *Janus* was particularly call'd by this Name. He first built Temples and Altars and instituted Religious Rites, and ² *for that reason, amongst others*, says one, *in all Sacrifices they begin their Rites by offering Bread, Corn, and Wine to Janus before any thing is offered to any other Deity*. Frankincense was never offer'd to him, tho' *Ovid* mentions it in the Verses adjoined, which therefore he insert either by Poetical Licence, or only in respect to the Sacrifices which were in use in his Time. For as ³ *Pliny* writes, *They did not sacrifice with Frankincense in the Times of the Trojans*. Neither does *Homer* in the least mention Frankincense, in any place where he speaks concerning Sacrifices; which so exact an Author would never have omitted, if it had been in use. Neither do I find a Greek Word that properly signifies *Thus*; for *ἴσως*, [*Thuon*] or *ἴσμεν*, [*Thueion*] signifies not only *Thus*, but any odoriferous Smell. He was also call'd *Patulcius* and *Clausus*,

¹ quod fuerit omnium primus, à quo rerum omnium factum putabant initium: ideo ei supplicabant velut parenti. *Festus*, I 3. in verbo *Chaos*. ² *Virg. Æneid.* 8. *Juvenal. Sat.* 6. *Servius* in 2. *Georg.* ³ propterea que in omni sacrificio perpetua ei præfatio præmittitur, farque illi & vinum prælibatur, *Fab. Picl.* l. 1. de ant. lat. ⁴ *Iliacis Temporibus Thure non supplicatum. Plin.* l. 13. c. 1. Vide *Dempst.* in *Paralip.*

or *Patulcius* and *Clusius*; from ¹ opening and shutting; for in the time of the War *Fanus's* Temple was open, but shut in time of Peace: This Temple was founded by *Romulus* and *Tatius*, as I said before. *Numa* ordain'd that it should be open'd when the *Romans* waged War, but shut when they enjoy'd Peace. It is open'd in time of War, because a Spring of warm Water arose out of the Place where this Temple stands, when *Romulus* fought with the *Sabines*, and forced the Enemy to march away; therefore in War they open'd that Temple, hoping for the same or the like Assistance; or, it may be, rather, ² because they that go to War, ought to think of Peace, and wish for a quick Return into their Native Country.

Ovid mentions both these Names of *Fanus* in a ³ Distich, and *Virgil* describes ⁴ the manner and

¹ à patendo vel patefaciendo & claudendo. Servius in 1. *Æneid.* Claud. de 6. Hon. Conf. ² Serv. in 7. *Æneid.*

³ *Nomina ridebis, modo namque Patulcius idem,
Et modo sacrificio Clusius ore vocor.*

The Priest this Minute me *Patulcius* calls, and then
Next Moment me he *Clusius* names again.

⁴ *Sunt gemina belli portæ, (sic nomine dicunt)
Relligione sacræ, & sævi formidine Martis.*

*Centum arci claudunt væstes, æternaque ferri
Robora; nec custos absistit limine Fanus.*

*Has, ubi certa sedet patribus sententia pugna,
Ipse, Quirinali trabeâ, cinctique Gabino*

Insignis, referat stridentia limina Consul. *Æneid.* l. 7.

Two Gates of Steel (the Name of *Mars* they bear)

And still are worshipt with religious Fear,

Before his Temple stand: the dire Abode

And the fear'd Issues of the furious God,

Are fenc'd with brazen Bolts; without the Gates

The wary Guardian *Fanus* doubly waits.

occasion of opening his Temple, and the ' Consequences of shutting it again. It is very strange that within the Space of seven hundred Years, this Temple of *Janus* was shut only ' thrice: once by *Numa*, the second time by the Consuls *Marcus Attilius*, and *Titus Manlius*, after the *Carthaginian* War, and lastly by *Augustus*, after the Victory at *Actium*.

Then when the sacred Senate votes the Wars,
 The *Roman* Consul their Decree declares,
 And in his Robes the founding Gates unbars.
 ' *Aspera tum positis mitescent sacula bellis :*
Cana fides, & Vesta, Remo cum fratre Quirinus
Fura dabunt: divæ ferro, & compagibus arctis
Claudentur belli portæ. Furor impius intus
Sæva sedens super arma, & centum vinctus abenis
Post tergum nodis, fremit horridus ore cruento.
 Then dire Debate and impious War shall cease,
 And the stern Age be softned into Peace ;
 Then banish'd Faith shall once again return,
 And Vestal Fires in hallow'd Temples burn ;
 And *Remus* with *Quirinus* shall sustain
 The righteous Laws, and Fraud and Force restrain.
Janus himself before his Fane shall wait,
 And keep the dreadful Issues of his Gate,
 With Bolts and iron Bars. Within remains
 Imprison'd Fury, bound in brazen Chains ;
 High on a Trophy rais'd of useless Arms
 He sits, and threats the World with vain Alarms,
 * Liv. l. 2. Oros. l. 5. cap. 12. Dio. l. 51.

An Explication of the Fable, Janus, the Emblem of Prudence.

WE may see in this Story of ' *Janus* (whom some call *Noah*, some *Ogyges*, some a Priest, a Philosopher and a Divine; and some an ancient

* Munst. 2. Cosm. 9. Fab. Pict.

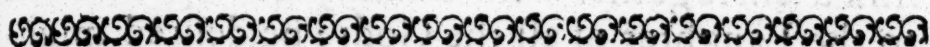
King of Italy, who was the Founder of the Town *Janiculum*) in this Fable of *Janus* we may behold, I say, the Representation of a very prudent Person: whose Wisdom, as *Tully* says, consists in the Remembrance of things past, and a Foresight of things to come. The prudent Man ought therefore to have, as it were, two Faces: that according to his natural Sagacity of Mind, and Ripeness of Judgment, observing both things past and future, he may be able to discern the Causes and Beginnings, the Progress, and, as it were, the forerunning Accidents of all things; that he may be able to draw Likenesses, to make Comparisons, to observe Consequences, and perceive Futurities; and, by a wise Connexion of Causes and Events, be able to join things present with things to come, and things future with things past.

The Prudent Person has a Key of all things: Nothing is so obscure that his Understanding cannot comprehend, nothing is so secret and private that his Consideration and Care can't detect and lay open, nothing so hard and intricate, that his Quickness and Dexterity cannot explain and unfold. With this Key he examines all the ways of Business, and finds which are the most proper; he sees the Disposition of Times and the Exigences of Affairs; he removes the Difficulties and the Bars that lie in his way; he publishes as much as is useful, and conceals closely whatsoever will be hurtful to him. With this Key he lays open for himself a Passage into the Friendship of others; he insinuates himself into the inward recesses of their Breasts; he

¹ in præteritorum memoriâ & providentiâ futurorum. *Tul. de Senectute.*

learns their most secret Counsels, their most reserv'd Thoughts; he solves Mysteries, and penetrates things unknown, and seeks and finds and views Objects the most remote from the common Sense of the World.

Janus first instituted Altars, Temples, and Sacrifices. Thus it is a Sign of the highest Prudence and Understanding, to pay due Honour to the Almighty, to reverence his Power, to propagate his Worship, and magnifie his Glory. And as Men sacrificed first to *Janus* in all Sacrifices, because of his exemplary Holiness and Piety; so by how much the more Worship Men pay to God, by so much the more Honour shall they receive both from God and Men, as the Precepts and Examples in the Holy Scripture do abundantly testifie.



C H A P. III.

S E C T. I.

V U L C A N.

P. **O** Heavens! I think I see a *Blacksmith* among the Gods. [See Plate the seventh, p. 150.]

M. Very true: He is both a *Smith* and a God, by Name *Vulcan*. He has a Shop in the Island *Lemnos*, where he exercises his Trade; and where, tho' he is a God himself, he made *Jupiter's* Thunder and the Arms of the other Gods.

P. If he was a God, what Misfortune drave him to the Forge, and ty'd him to such a nasty Employment?

M. His Deformity, I believe. • He was born of *Jupiter* and *Juno*; some say, of *Juno* only; and being contemptible for his Deformity, he was cast down from Heaven into the Island *Lemnos* (whence he is call'd *Lemnius*) he broke his Leg with the Fall, and if the *Lemnians* had not caught him when he fell, he had certainly broke his Neck; he has ever since been lame. In Requital for their Kindness, he fix'd his Seat amongst them, and set up the *Craft of a Smith*; teaching them the manifold Uses of Fire and Iron: and from *softning* and polishing *Iron*, * he receiv'd the Name *Mulciber* or *Mulcifer*.

This nasty deform'd Smith, which you will wonder to hear, obtain'd in Marriage the most beautiful Goddess *Venus*; and not long after, when he caught her and *Mars* committing Adultery, he link'd 'em together with Chains, and expos'd them to the Laughter of all the Gods; he desired mightily to marry *Minerva*, and *Jupiter* consented, yielding up the Virgin to the Will of this nasty Wretch. But she resisted his Attempts, and in the Struggle, his *Nature* fell from him upon the Earth, and produc'd the Monster *Erichthonius*, *Erichtheus* or *Erichthonicus*. He was a Boy with Dragons Feet; to hide the monstrous Deformity of which, he first invented Chariots. *Jupiter* (as I said) consented that *Vulcan* should marry *Minerva*, if he could overcome her Modesty. For when *Vulcan* made Arms for the Gods, *Jupiter* gave him leave to choose out of the Goddesses a Wife, and he chose *Minerva*. But he admonish'd *Minerva* at the same time to refuse him,

* Phurnut. de nat. Deor. Hesiod. Lucian. de sacrific. Virg. *Aeneid*. 6. * a mulcendo ferro. Vide Lucan. l. 1. † ita dictus ἀπὸ τῆς ἐγείδος καὶ χθονὸς ex contentione & terra. Vide Virg. 3. Georg. and

and preserve her Virginity ; as she did admirably well.

At *Rome* were celebrated the *Vulcania*, ' Feasts in Honour of *Vulcan* : in which they threw Animals into the Fire to be burnt to death. The *Athenians* instituted other Feasts to his Honour call'd *Chalcea*. A Temple besides was dedicated to him upon the Mountain : *Atna*, from which he is sometimes named *Atnæus*. This Temple was guarded by Dogs, whose Sense of Smelling was so exquisite, that they could discern, whether the Persons that came thither were chaste and religious, or whether they were wicked : They used to meet, and flatter, and follow the good, esteeming them the Acquaintants and Friends of *Vulcan*, their Master ; but they bark'd and flew at the bad, and never left off tearing them, till they had driven them away.

P. I have heard, unless I am mistaken, that this *Vulcan*, by *Jupiter's* Command, made a *living Woman*. Is it true ?

M. It is a comical thing to expect *Truth* in *Fables*. It is indeed *feign'd*, that the first Woman was fashioned by the Hammer of *Vulcan* ; and that every God gave her some Present, whence she was call'd *Pandora*. *Pallas* gave her Wisdom, *Apollo* the Art of Musick, *Mercury* the Art of Eloquence, *Venus* gave her Beauty, and the rest of the Gods gave her other Accomplishments. ' They say also, that when *Prometheus* stole Fire from Heaven, to animate the Man which he had made ; *Jupiter* was incensed, and sent *Pandora* to *Prometheus* with a sealed Box, but *Prometheus* would not receive it.

† Varr. ap. Lil. † Pollux l. 7. apud Lil. Gyr. † Pausan. in. Attic.

He sent her with the same Box again to the Wife of *Epimetheus*, the Brother of *Prometheus*; and she, out of the Curiosity natural to her Sex, open'd it, which as soon as she had done, all sorts of Diseases and Evils, with which it was fill'd, flew amongst Mankind, and have infested them ever since. And nothing was left in the Bottom of the Box, but *Hope*.

S E C T. II. *The Cyclops, Servants to Vulcan.*

P. **W**HAT black nasty one-ey'd Fellows are those?

M. They are *Vulcan's* Servants, and work with him in his Shop. They were call'd *Cyclops*, because they had but one Eye, which was in the middle of their Foreheads, of a circular Figure: *Neptune* and *Amphitrite* were their Parents. And the Names of three of them were *Brontes*, *Steropes*, and *Pyracmon*; besides which there were many more whose Names are not mention'd, who all exercised the Art of Smithery under *Vulcan*; as we are taught by *Virgil*.

¹ αὐχλῶν circulus, & ὤφθ. oculus.

² *Ferrum exercebant vasto Cyclopes in antro, Brontesque, Steropesque, & nudus membra Pyracmon.*

On their Eternal Anvils here he found,
The Brethren beating, and the blows go round. *Virg. Æn. 8.*

³ ——— *Alii ventosis follibus auras*

Accipiunt redduntque: alii stridentia tingunt

Æra lacu: gemit impositis incudibus antrum,

Illi inter sese multâ vi brachia tollunt

In numerum, versantque tenaci forcipe ferrum.

One stirs the Fire, and one the Bellows blows:

The hissing Steel is in the Smithy drown'd;

The Grot with beaten Anvils groans around.

By turns their Arms advance, in equal time,

By turns their Hands descend, and Hammers chime.

They turn the glowing Mass with crooked Tongues:

The fiery Work proceeds with rustic Songs,

S E C T. III.

Cacus and Cæculus, Sons of Vulcan ; and Polyphemus.

CAcus was the vilest of Rogues, his Name was given him ¹ from his Wickedness. He tormented all *Latium* with his Fires and Robberies ; living like a Beast in a dismal Cave. He stole *Hercules* his Oxen, and drag'd them backwards by their Tails into his Cave, that so the Track of their Feet might not discover this Repository of his Thefts. But *Hercules* passing by, heard the Lowing of the Oxen in the Cave, broke open the Doors, and seizing the Villain, ² put him to death, ³ His

¹ ἀπὸ τοῦ κακοῦ à malo.

² *Cacum in tenebris incendia vana vomentem Corripit, in nodum complexus ; & angit inharens Elisos oculos, & succum sanguine guttur.* Virg. *Æn.* 8.
The Monster, spewing fruitless Flames, he found ;
He squeez'd his Throat, he wreth'd his Neck around, }
And in a Knot his crippled Members bound.
Then from their Sockets tore his burning Eyes ;
Rowl'd on a heap the breathless Robber lies.

³ *Hic spelunca fuit vasto submota recessu Semihominis Caci ; facies quam dira tegebat Solis inaccessam radiis ; semperque recenti Cade tepebat humus ; foribusque affixa superbis Ora virum tristi pendebant pallida tubo, Huic monstro Vulcanus erat pater : illius atros Ore vomens ignes magna se mole ferebat.*

'Twas once a Robber's Den ; inclos'd around
With living Stone, and deep beneath the Ground.
The Monster *Cacus*, more than half a Beast,
This Hold, impervious to the Sun, possess'd :
The Pavements ever foul with human Gore ;
Heads, and their mangled Members, hung the Door.
Vulcan this Plague begot ; and, like his Sire,
Black Clouds he belch'd, and Flakes of liv'd Fire.

Cave was so dark that it admitted not the least Ray of Light. The Floor of it was red with the Blood perpetually shed upon it, and the Heads and Limbs of the Men he had murdered were fastned to the Posts of the Doors.

Cæculus also liv'd by Plunder and Robbery. He was so call'd from the Smallness of his Eyes, (it is thought the noble Family of the *Cæcilii* at Rome deriv'd their Original from him.) Whilst his Mother sat by the Fire, a Spark flew into her Lap: hereupon she grew big with Child, and within the usual time, she brought forth this Son; who was afterwards the Founder of the City *Præneste*. * Others say, that the Shepherds found *Cæculus* unhurt i'th' midst of the Fire, as soon as he was born; from whence he was thought the Son of *Vulcan*.

To these *Servants* and *Sons* of *Vulcan*, add the Shepherd *Polyphemus*, a Monster not unlike them; born of *Neptune*. For he had but one Eye in his Forehead like the *Cyclops*; he got his Living by Murders and Robberies, like *Cacus* and *Cæculus*. * This Monster drew four of *Ulysses's* Companions

* Virgil *Æneid* 7.

^a *Visceribus miserorum, & sanguine vescitur atro.*
Vidi egomet, duo de numero cum corpora nostro
Prensa manu magna, medio resupinus in antro,
Frangeret ad saxum: sanieque aspersa natarent
Limina: vidi atro cum membra fluentia tabo
Manderet, & tepidi tremere sub dentibus artus.

Haud impune quidem; nec talia passus Ulysses,
Oblitusque sui est Ithacus discrimine tanto.

Nam simul expletus dapibus, vinoque sepultus
Cervicem inflexam posuit, jacuitque per antrum
Immensum, sanie eructans, ac frustra cruento
Per somnum commixta mero: nos magna precati
Numina, sortitique vices, una undique circum

into his Den, in Sicily; and devour'd them. He thought too that the rest of *Ulysses's* Servants could not escape his Jaws. But *Ulysses* made him drunk with Wine, and then with a Firebrand quite put out his Sight, and they escap'd.

*Fundimur, & telo lumen terebramus acuto
Ingens: quod torvâ solum sub fronte latebat;
Argolici Clypei, aut Phœbææ lampadis instar. Virg. Æn. 3.*
The Joints of slaughter'd Wretches are his Food;
And for his Wine he quaffs the streaming Blood.
These Eyes beheld, when with his spacious Hand
He seiz'd two Captives of our Grecian Band;
Stretch'd on his Back he dash'd against the Stones
Their broken Bodies, and their crackling Bones.
With sprouting Blood the purple Pavement swims,
While the dire Glutton grinds the trembling Limbs.

Not unreveng'd *Ulysses* bore their Fate,
Nor thoughtless of his own unhappy State:
For, gorg'd with Flesh, and drunk with human Wine,
Whilst fast asleep the Giant lay supine;
Snoring aloud, and belching from his Maw
His undigested Foam, and Morsels raw.
We pray, we cast the Lots; and then surround
The monstrous Body, stretch'd along the Ground:
Each, as he could approach him, lends a Hand
To bore his Eye-ball with a flaming Brand:
Beneath his frowning Forehead lay his Eye,
(For only one did the vast Frame supply;)
But that a Globe so large, his Front it fill'd,
Like the Sun's Disk, or like the Grecian Shield.

S E C T. IV.

*The Signification of the Fable. Vulcan, a Symbol
of Two sorts of Fire.*

THat by *Vulcan* is understood Fire, the Name it
self discovers, if we believe *Varro* who says,

*Vulcanus quasi Volicanus, quod ignis per aerem volitet,
vel a vi ac violentia ignis. Varr. ap. Lil. Gyr.*

that

that the Word *Vulcanus* is derived from the Force and Violence of Fire. And therefore he is painted with a blue Hat, * which is a Symbol of the *Celestial* or *Elementary Fire*, which is by Nature clear, and unmix'd; whereas the *Common Fire*, that is us'd on Earth, is weak, and wants continual Fuel to support it, and therefore *Vulcan* is said to be lame. • He is said to have been cast down from Heaven; because the *Lightning* comes from the Clouds; and to have fall'n into *Lemnos*; because *Lightning* oft falls into that Island.

But let us a little consider the Flames of Love; for *Vulcan* married *Venus*. If you admire, wherefore so fair, so delicate, so beautiful a *Goddess* should be a Wife to so deform'd and black a *God*; you must suppose, that *Vulcan* is the Fire, and *Venus* the Flame: And is not the Union between Fire and Flame very proper? But this Fire is kindled in Hell, and blowed by *Cyclops*. And those who are addicted to *Venery*, are set on fire with these Flames; for when a Flame kindled by the Eyes of a Beauteous Woman sets the Breast on fire, how violent is the Combustion, how great the Havock, how certain the Destruction? Hence comes the Lovers Anguish; Deadness and Faintness overspread his Face, his Eyes are dull and heavy, his Cheeks meager and wan, his Countenance puts on the Paleness of Ashes, which are fatal Arguments of a spreading Fire within, that consumes and preys upon the interiour Parts. But when Impudence has blown the Coals, so that Modesty can put no farther stop to the Rage and Violence

* Serv. 8. *Æneid*, Euseb. de præp. Evang. • Servius ibid.
of

of this Flame : When this hellish Offspring breaks forth, and by degrees gathers Strength ; good God ! How does it spread, rage, and increase ? With what Fury and Violence does it bear down and destroy every thing ? By this Flame *Semele* was consum'd ; *Hercules's* Strength was an easy Prey to it ; and hereby the strongest Towers, and stateliest Palaces of *Troy* were consum'd and reduc'd to Ashes.

Have you given your self up to *Venus* ? She will make you a *Vulcan* : she will make you filthy, nasty, and black as Hell ; she will darken your Understanding, though you are in the midst of Fire : For the Fire of *Venus* gives no Light, but brings the greatest Darkness ; it freezes and stupifies the Soul while the Body is thaw'd and melted into Pleasures. How sad is the Fate of an effeminate Man ? His Toil and Labour is like the Work of *Vulcan* ; for he who desperately loves a Woman, takes a burning Iron into his Breast, his House is a Forge, he labours and toils to soften her Temper, more than *Vulcan* sweats to fashion the hardest Steel ; he neglects the Care of himself to make her fine and handfom : Again, how many Estates are melted in Lust's Furnace ? How many Possessions reduc'd to Ashes, till nothing but Dross is left, and the Nobility and Honour of their Families disappear and vanish in Smoak ?

No Fuel can satisfie this Fire ; the Heat of it never decreases, it never cools : for *Venus* blows it with Sighs, kindles it with Tears, and foment it with proud Disdain and Coldness. Her Kindness is Cruelty, her Pride is ensnaring. What wonder is it then, that so many *Vulgans*, not only in *Lemnos*,
but

but every where, make Thunder at this Forge, which will fall on their own Heads ; by which they are cast headlong from Heaven to Earth, that is, from the highest degree of Happiness to the lowest Vale of Misery : from which Fall comes Lameness never to be cured, these are the Effects of the Love of *Venus*. If you will not believe me, ¹ believe the Poet, who in a witty Epigram says the same thing.

¹ Τὶδὲν ἔχεις τὸν Ἑρῶα, γυναιῖα δὲ τίω Ἀφροδίτῳ,
 Οὐκ ἀδύκω, Καλκεῦ, τὸν πόδα χαλδὸν ἔχεις.
Cupid is Vulcan's Son, Venus his Wife,
 No wonder then he goes lame all his Life.

CHAP. IV.

SECT. I.

ÆOLUS.

LET us now *blow out the Fire with the Wind*, and bring up *Æolus* after *Vulcan*. For He who stands next him is ¹ *Æolus the God of the Winds*; begotten by *Jupiter* of *Acesta* or *Segesta* the Daughter of *Hippota*; from whom he is nam'd *Hippotades*. He dwelt in one of those seven Islands, which from him are call'd *Æolia*; and sometimes *Vulcania*. ² He was a skilful Astronomer, and an excellent natural Philosopher, he understood more particularly the Nature of the Winds: And because from the Clouds of Smoke of the *Æolian*

¹ Ovid. Metam. 11. ² Palæphat. de incredibil. Varr. & Strabo ap. Serv.

Islands, he foretold Winds and Tempests a great while before they arose, it was generally believ'd that they were under his Power, and that he could raise the Winds, or still them, as he pleased. And from hence he was stiled Emperor and King of the Winds (the Children of *Astræus* and *Aurora*.)

Virgil describes *Juno* coming to him, at his Palace of which he gives a Description in beautiful Verse.

*Nimborum in patriam, loca fœta furentibus Austris,
Æoliam venit : Hic vasto Rex Æolus antro
Luctantes ventos, tempestatesque sonoras
Imperio premit, ac vinclis & carcere frœnat.*

*Illi indignantes, magno cum murmure montis
Circum claustra fremunt : celsa sedet Æolus arce,
Sceptra tenens, mollitque animos, & temperat iras.*

*Ni faciat, maria ac terras, cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.*

*Sed pater omnipotens speluncis abdidit atris,
Hoc metuens, molemque, & montes insuper altos
Imposuit, Regemque dedit, qui fœdere certo*

Et premere, & laxas sciret dare jussus habenas.

Thus rag'd the Goddess, and with Fury fraught,
The restless Regions of the Storms she sought.

Where, in a spacious Cave of living Stone,

The Tyrant *Æolus* from his airy Throne,

With Pow'r Imperial curbs the struggling Winds,

And founding Tempests in dark Prisons binds.

This way, and that, th' impatient Captives tend,

And, pressing for Release, the Mountains rend ;

High in his Hall th' undaunted Monarch stands,

And shakes his Scepter, and their Rage commands :

Which did he not, their unresisted Sway

Would sweep the World before them in their way :

Earth Air and Seas through empty Space would rowl,

And Heaven would fly before the driving Soul.

In fear of this, the Father of the Gods

Confin'd their Fury to those dark Abodes,

And lock'd them safe, oppress'd with Mountain-Loads.

Impos'd a King, with Arbitrary Sway,

To loose their Fetters, or their Force allay.

C H A P. V.

M O M U S.

P. **W**H O is this *Man*, and what is his Name?

M. Do you expect a *Man* among the Gods? The Name of this God is *Momus*,^{*} which Word in the Greek Tongue signifies a *Jester*, a *Mocker*, a *Mimiok*; for that is his Business. He follows no Employment, but lives an idle Life; yet nicely observes the Actions and Sayings of the other Gods, and when he finds them doing amiss, or neglecting their Duty, he censures, mocks and derides them with the greatest Liberty.

Neptune, *Vulcan*, and *Minerva* may witness the Truth of this, when they contended which of them was the most skilful Artificer; whereupon *Neptune* made a Bull, *Minerva* a House, and *Vulcan* a Man; they made *Momus* Judge between them; but he chid them all Three. He accused *Neptune* of Imprudence; because he placed not the Bull's Horns in his Forehead before his Eyes; for then the Bull might give a stronger and a surer Blow. He balm'd *Minerva*, because her House was immoveable, so that it could not be carried away, if by chance it was placed among ill Neighbours. But he said that *Vulcan* was the most imprudent of 'em all, because he did not make a Window in the Man's Breast,

^{*} *Mōuos* irrisorem significat.

that we might see what his Thoughts were, whether he design'd some Trick, or whether he intended what he spoke.

P. Who were the Parents of *Momus*?

M. ¹ *Nox* and *Somnus* begat him. And indeed it is a Sign of a dull drowsie sottish Disposition, when we see a Man censuring and disliking the Actions of all other Men, when nothing but God is wholly perfect, something is wanting to every thing. so that every thing is defective and liable to Censure.

¹ Hesiod. in Theogon.

CH A P. VI.

S E C T. I.

The Terrestrial Goddesses. V E S T A.

S H E, ¹ whom you see sitting and holding a Drum, is the Wife of *Cælum*, and the Mother of *Saturn*. She is the eldest of the Goddesses. [See Plate the sixth, p. 141.]

P. If she is the Wife of *Cælum*, why is she placed among these Terrestrial Goddesses, and not amongst the Celestial rather?

M. Because this Goddess ¹ *Vesta* is the same with *Terra*, and has her Name ² from Clothing, because Plants and Fruits are the Cloathing of the Earth. Or, ³ according to *Ovid*, the Earth is called *Vesta* from

¹ Virg. 9. *Æneid*. ² Plut. l. 1. Prim. frige. ³ quod plantis frugibusque Terra vestiatur. ⁴ Vesta a vi stando dicitur.

Stat vi terra sua, vi stando Vesta vocatur. Ovid. Fast. l. 6.

By its own Strength supported *Terra* stands,
Hence it is *Vesta* named.

its Stability because it supports it self. She sits,
 1 because the Earth is immoveable, and is placed in
 the Centre of the World. *Vesta* has a Drum, because
 the Earth contains the boisterous Winds in its Bo-
 som. And divers Flowers weave themselves into a
 Crown, with which her Head is crowned. Several
 kinds of Animals creep about and fawn upon her.
 Because the Earth is round; *Vesta's* Temple at
Rome was also round, and some say that the Image
 of *Vesta* was Orbicular in some places, and 2 *Ovid*
 says her Image was rude and shapeless. And from
 hence round Tables were anciently call'd 3 *Vestæ*;
 because, like the Earth, they supply all Necessaries
 of Life for us. 4 It is no wonder that the first Obla-
 tions in all Sacrifices were offered to her, since
 whatsoever is sacrificed springs from the *Earth*.
 5 And the *Greeks* both began and concluded their
 Sacrifices with *Vesta*; because they esteem'd her
 the *Mother of all the Gods*.

P. I wish that you would resolve one Doubt
 which I still have concerning this Goddess. How
 can *Vesta* be the same with *Terra*, when nothing
 is more frequent amongst Mythologists, than to
 signifie *Fire* by *Vesta*?

M. I perceive that I do not deal with a *Novice*:
 I will satisfy your Doubts. There were two *Vesta's*,
 the elder and the younger, The first, of whom I

1 Var. ap Aug. 7. de Civ. Cicero de somno Hecat, Miles.
 in general. Phurnutius.

2 *Effigiem nullam Vesta nec Ignis habet.* Ovid Fast. l. 6.

No Image *Vesta's* shape can e're express,
 Or Fire's.

3 Plutarch. in sympos. 4 Hom. in hymn. 5 ap. Lil. Gyr. l.
 Strabo.

have been speaking, was the Wife of *Cælum*, and the Mother of *Saturn*. The second was the Daughter of *Saturn* by his Wife *Rhea*. And as the first is the same with *Terra*, as I have already described, so the other is the same with *Ignis*. And her Power was exercised about Altars and Houses. The Word *Vesta* is often put for Fire itself, for it is derived from a ¹ Greek Word which signifies a Chimney, a House, or Household Gods. ² She is esteem'd the President and Guardian of Houses, and one of the Household-Deities, not without reason; since she invented the Art of Building of Houses: And therefore an Image of *Vesta*, to which they sacrificed every Day, was placed before the Doors of the Houses at *Rome*, and the places where these Statues were set up were called *Vestibula* from *Vesta*.

This Goddess was a Virgin, ³ and so great an Admirer of Virginity, that when *Jupiter*, her Brother, gave her liberty of asking what she would, she asked, that she might always be a Virgin, and have the first Oblations in all Sacrifices. Wherein she not only obtained her Desire, but receiv'd this farther Honour ⁴ amongst the Romans; that a perpetual Fire was kept in her Temple, amongst the sacred Pledges of the Empire; not upon an Altar, or in the Chimneys, but in earthen Vessels, hanging in the Air; which the *Vestal* Virgins tended with so much Care, that if by chance this Fire was extinguished, all publick and private Business was intermitted, and a

¹ Hujus vis omnis ad aras & focos pertinet Cic de nat. Deor. lib. 2. ² ducitur a Græco numine *ἑστία* quod focum, penatem, domum significat. ³ Hom. in hymn. Virg. Æn. 2. & Georg. 1. Eugraphius in Andr. Terent. Act. 4. Sc. 3. ⁴ Aristot. l. 2. Aristoph. in Vespis. ⁵ Val. Max. l. 5. c. 4. Liv. l. 5. dec. 1. Val. Max. l. 4. c. 4. Pap. Stat. l. 4. Sylv. 3.

Vacation proclaimed, till they had expiated the unhappy Prodigy with incredible Pains. And if it appear'd that the *Virgins* were the occasion of its going out by Carelessness, they were severely punish'd, and sometimes with Rods. Upon the *Kalends* of *March*, every Year, tho' it was not extinguished, they use to renew it, with no other Fire than what was produced by the *Rays of the Sun*.

Ovid mentions both the Younger and the Elder *Vesta*,² in the sixth Book of his *Fasti*.

¹ Idem c. 1, *Ovid. Fasti*. 3.

² *Vesta eadem est, & Terra: subest vigil Ignis utrique Significant sedem Terra Focusque suam.*

Vesta and Earth are one, one Fire they share,
Which does the Center of 'em both declare.

S E C T. II.

An Explanation of the Fable. The Younger Vesta, the Vital Heat in the Body.

FROM hence we may conjecture, that when the Poets say that *Vesta* is the same with *Fire*, the terrible, scorching, lightning Fire of *Vulcan's* Forge is not understood; nor yet the impure and dangerous Flames of *Venus*, of which we spake above; but a pure, unmixt, *benign* Flame; so necessary for us, that *Human Life* cannot possibly subsist without it: whose Heat being diffus'd through all the parts of the Body, quickens, cherishes, refreshes and nourishes us. A Flame really *sacred*, *heavenly* and *divine*; repaired daily by the Food which we eat; on which the Safety and Welfare of our Bodies depend. This Flame moves and actuates the whole Body; and cannot be extinguished,

guished, but when Life itself is extinguish'd together with it. And then comes a lasting *Vacation*, and a certain End is put to all our Business in this World. But, if by our own fault it is extinguished, we are guilty of our own Death, and deserve that our Memory should rot with our Bodies in the Grave, and that our Name should be entomb'd with our Carcasses; which would be an Affliction no less severe, than was the Punishment of the guilty *Vestal Virgins*, who were buried alive.



C H A P. VII.

S E C T. I.

C Y B E L E. *Her Image.*

P. **S**Trange! Here is a Goddess whose ¹ Head is crown'd with Towers, what means this? Is she the Goddess of Cities and Garrisons?

M. She is the Goddess not of the Cities only, but of all things which the Earth sustains. ² She is the *Earth it self*: On the Earth are built many Towers and Castles, so on her Head is placed a Crown of Towers. In her Hand she carries a Key, which perhaps you did not observe, ³ because in Winter the Earth locks those Treasures up, which she brings forth and dispenses with so much plenty in the Summer. She rides in a Chariot, because the Earth hangs suspended in the Air, balanced and pois'd by its own Weight. But that Chariot is

¹ Luer. 1. 2. de regn. ² Servius. 3. & 10 Æneid. ³ Isidor. 1. 8.

supported by Wheels, because the Earth is a *volute* Body, and turns round: ¹ and it is drawn by Lions, and guarded by armed Men, because nothing is so fierce, so savage, or so ungovernable, but a motherly Piety and Tenderness is able to tame it, and make it submit to the Yoke. I need not explain why ² her Garments are painted with diverse Colours and figured with the Images of several Creatures, since every body sees that such a Dress is suitable to the Earth. [See Plate the seventh, p. 158.]

¹ Ovid. Fast. l. 4.² Martian. Lil.

S E C T. III.

Names of Cybele.

P. IS then this Goddess call'd Terra?

M. No, ¹ she is call'd *Cybele*, and *Ops*, and *Rhea*, and *Dindymene*, and *Berecynthia*, and *Bona Dea*, (the good Goddess) and *Idæa*, and *Pesinuntia*, and *Magna Deorum Mater*, (the Great Mother of the Gods) and sometimes also *Vesta*. All these Names, for different reasons, were given to the same Goddess, who was the Daughter of *Cæsum*, and of the elder *Vesta*; and *Saturn's* Wife.

She is call'd *Cybele*, ² from the Mountain *Cybalus* in *Phrygia*, where her Sacrifices were instituted first. Or else this Name was given her from the Behaviour of her Priests, who used ³ to dance upon their Heads, and toss about their Hair like Madmen, foretelling things to come, and making an horrible

¹ Propertius l. 3. Eleg. 16. ² Stephanus. Strabo. ³ ἀπὸ τῆς κυβισαῖν vel κυβιλαῖν, id est, in caput saltare, Suid. Servius in 3. *Æneid*.

Noise. They were named *Galli*, and this Fury and Outrage in prophesying is described by *Lucan* in his first Book.

Others again derive the Word *Cybele* from a *Cube*: because the Cube, which is a Body every way square, was dedicated to her by the Ancients.

She was called *Ops* because she brings Help and Assistance to every thing contain'd in this World.

Her Name *Rhea* is derived from that Abundance of Benefits which without ceasing flow from her on every side.

Dindymene, and *Dindyme*, is a Name given her from the Mountain *Dindymus*, in *Phrygia*.

Virgil calls her *mater Berecynthia* from *Berecynthus* a Castle in the same Country, and in the same place describes her numerous and happy Offspring.

She was by the *Greeks* called *Pasithea*; that is, as the *Romans* usually named her, the Mother of

crinemque rotantes

Sanguineum, populis ulularunt tristia Galli.

Shaking their bloody Tresses, some sad Spell

The Priests of *Cybel* to the People yell.

ἄνδ' τῷ κλέε Festus. *quod opem ferat.* *ἂ πᾶσι* fluo, quod bonis omnibus circumfluat. *Horat. l. i. carm.*

Qualis Berecynthia mater

Invehitur curru, Phrygia turrita per urbes,

Lata Deum partu, centum complexa nepotes,

Omnes cœlicolas, omnes supera alta tenentes.

Æneid. 6.

High as the Mother of the Gods in place.

And proud, like her, of an immortal Race;

Then, when in Pomp she makes the *Phrygian* Round,

With Golden Turrets on her Temples crown'd,

An hundred Gods her sweeping Train supply,

Her Offspring all, and all command the Sky.

Pasithea, id est πᾶσι θεοῖς μήτηρ: omnibus diis mater Luc. l. 2.

all the Gods: and from the¹ Greek Word signifying a Mother, her Sacrifices were named *Metopa*, and to celebrate them was called, *Metrazein*, in the same Language.

Her Name *Bona Dea*² implies that all good things necessary for the Support of Life proceed from her. She is also called *Fauna*,³ because she is said to favour all Creatures: and *Fatua*,⁴ because it was thought that new-born Children never cry'd till they touch'd the Ground.⁵ It is said, that this *Bona Dea* was the Wife of one King *Faunus*; who beat her with Myrtle-Rods till she died, because she disgraced herself, and acted very unfavourably to the dignity of a Queen, by drinking up a Vessel of Wine, so that she became drunk. The King afterwards repented of his Severity; wherefore he deify'd his dead Wife, and paid her divine Honours. And for this Reason it was forbid that any one should bring Myrtle into her Temple.⁶ And in her Sacrifices, the Vessels of Wine were cover'd; and when the Women drank out of them, they call'd it Milk, not Wine.⁷ So extraordinary was the Modesty of this Goddess, that no Man ever saw her, except her Husband; or scarce heard her Name: wherefore her Sacrifices were perform'd in private,⁸ and all Men were exclu-

¹ à *μητρὸς* mater derivantur *μητρῴα* Cybeles sacra, & *μητρῴα* sacra ea celebrare. Cœl. Rhod. l. 18. c. 17. ² *Bona* quod omnium nobis ad victum *bonorum* causa sit, Labeo ap. Lil. Syntag. 4. ³ *Fauna* quod animantibus *favere* dicatur. ⁴ *Fatua* a *fando*, quod infantes non prius vocem emittere crederentur quam terram ipsam attigissent. ⁵ Sext. Clod. apud Lactant.

⁶ Plut. in Probl.

⁷ Juvenal. Sat. 9.

⁸ *Sacra Bona maribus non adenda Dea.*

No Men admitted were to *Cybel's* Rites. Tib. l. 1. Eleg. 6.

ded from the Temple. From the great Privacy observ'd by her Votaries, the Place in which her Sacrifices were perform'd, was call'd ¹ *Opertum*, and the Sacrifices themselves were stiled ² *Opertanea*, for the same Reason that *Pluto* is by the ³ Poets called *Opertus*. Silence was observed in a most peculiar manner in the Sacrifices ⁴ of *Bona Dea*, as it was in a less Degree in all other Sacrifices; according to the Doctrine of the *Pythagoreans* and *Egyptians* ⁵ who taught that God was to be worshipped in Silence, because from thence at the first Creation all things took their Beginning To the same purpose *Plutarch* says, ⁶ *Men were our Masters, to teach us to speak; but we learn Silence from the Gods. From these we learn to hold our Peace, in their Rites and Initiations.*

She was call'd ⁷ *Idæa Mater*, from the Mountain *Ida* in *Phrygia*, or *Crete*, for she was at both places highly honour'd: as also at *Rome*, whither they brought her from the City *Pesinus* in *Galaria*, by a remarkable Miracle. For when the Ship, in which she was carry'd, stop'd in the Mouth of *Tiber*, the

¹ Cic. 1. ad Atticum & in Paradoxis. ² Pliny l. 10. c. 56.

³ *Nosse domos Stygias arcanaque Ditis Operti.*

To hear Hell's secret Counsels, and to know

Dark *Pluto's* Rites and Mysteries below. *Lucan. l. 6.*

⁴ *Hinc mater cultrix Cybeli, Corybantiaque ara,*

Idæumque nemus: hinc fida silentia sacris,

Et juncti currum Domina subiere Leones. *Æneid. l. 3.*

Here *Cybele* the Mother of the Gods

With tinkling Cymbals charm'd th' *Idæan* Woods,

She secret Rites and Ceremonies taught,

And to the Yoke the Savage Lions brought.

⁵ *Ap. de la Cerda in Æneid. 3.* ⁶ *Loquendi magistros homines habemus, tacendi Deos: ab illis silentium accipientes in initiationibus & Mysteriis.* *Plut. de Loquacitate.* ⁷ *Lucr. l. 2.*

Vestal *Claudia* (whose fine Dress and free Behaviour made her Modesty suspected) easily drew the Ship to the Shoar with her Girdle, where the Goddess was receiv'd by the Hands of Virgins, and the Citizens went out to meet her, placing *Censers* with Frankincense, before their Doors, and when they had lighted the Frankincense, they pray'd that she would enter freely into *Rome*, and be favourable to it. And because the *Sybil*s had prophesy'd, that *Idæa Mater* should be introduced by the best Man among the Romans: The Senate ¹ was not a little busied to pass a Judgment in the Case, and resolve, who was the best Man in the City. For every one was ambitious to get the Victory in a Dispute of that Nature; and more than if they stood to be elected to any Commands or Honours by the Voices either of the Senate or People. At last, the Senate resolv'd, that *P. Scipio*, the Son of that *Cneus* who was killed in Spain, a young Gentleman who had never yet been *Questor*, was the best Man, take all the City round.

She was call'd *Pesinuntia*, ² from a certain Field in *Phrygia*, into which an Image of her fell from Heaven; from which ³ Fall, the Place was call'd *Pesinus*, and the Goddess *Pesinuntia*. And in this place first the *Phrygians* began to celebrate the Sacrifices *Orgia* to this Goddess, near the River *Gallus*, from whence her Priests were call'd ⁴ *Galli*; as I

¹ *haud parvæ rei judicium senatum tenebat, qui vir optimus in civitate esset: veram certe victoriam ejus rei sibi quisque mallet, quàm ulla imperia, honoresve, suffragio seu Patrum, seu Plebis, delatos. Patres Conscripti P. Scipionem, Cnei filium ejus, qui in Hispania occiderat, adolescentem, nondum Quæstorium, judicaverunt in tota civitate virum optimum esse.* ² *Hesiod. l. 1.* ³ *ἀπὸ τοῦ πεσίνου* a cadendo. ⁴ *Festus.*

shall tell you, after I have observ'd, that when these Priests desired that a great Respect and Adoration should be paid to any thing, they pretended that it fell from Heaven; and they call'd those Images Διοπετῆ [Diopeté] that is, sent from Jupiter. Of which sort were the *Ancile*, the *Palladium*, and the *Effigies* of this Goddess concerning which we now speak.

¹ Herod. l. 1.

S E C T. IV.

The Sacrifices of Cybele.

HER Sacrifices, like the Sacrifices of *Bacchus*,¹ were celebrated with a confused Noise of Timbrels, Pipes, and Cymbals; and the *Sacrificants* bowl'd, as if they were mad; they profaned both the Temple of their Goddess, and the Ears of their Hearers, with their filthy Words and Actions. But the following Rites were peculiarly observ'd in her Sacrifices.² Her Temple was open'd, not by Hands, but Prayers; none entred who had tasted Garlick: The Priests sacrificed to her sitting and touching the Earth, and offer'd the Hearts of the Victims. And lastly, among the Trees, the *Box* and the *Pine* were sacred to her. The *Box*, because the Pipes used in her Sacrifices were made of it,³ The *Pine*, for the sake of *Atys*, *Attes*, or *Attines*,

¹ Apulei. 8. Metam. Claud. 2. de raptu. ² Serv. in 6. Æneid. Athen. ap Lil. Gyrald. Lil. Gyrald. synt. 4. Lactant. P. in 8. Theb. ³ Serv. in 9. Æneid.

a Boy that *Cybele* much lov'd, and made him *Presi-*
dent of her Rites, upon Condition, that he always
 preserv'd his Chastity inviolate. But he forgot his
 Vow, and lost that Vertue. * Wherefore the offend-
 ed Goddess drave him into such a Madness, that
 he emasculated himself; (tho' *Lucian* says that
Cybele did it) and when he was about to lay vio-
 lent Hands upon himself, in pity she turn'd him
 into a Pine.

But take notice that there was a true *Atys*, the
 Son of *Cræsus* King of *Lydia*. He was born dumb;
 but when he saw in the Fight a Soldier at his Fa-
 ther's Back, with his Sword lifted up to kill him,
 the Strings of his Tongue which hinder'd his
 Speech, burst; and by speaking clearly, he pre-
 vented his Father's Destruction.

* August. 7. de Civitate Dei. * *Lucian* de Dea Syriac.

S E C T. V.

The Priests of Cybele.

I Just now told you that her Priests were call'd
Galli, * from a River of *Phrygia*, of that Name:
 Such was the nature of the Water of this River,
 that whosoever drank of it immediately grew mad
 to such a degree as to geld himself. This is cer-
 tain that the *Galli* were castrated, and from thence
 call'd *Semiviri*; as often as they sacrificed, they
 furiously cut and slash'd their Arms with Knives,
 and thence all furious and mad People were
 call'd *Gallantes*. * Besides the Name of *Galli*,

* *Lil. Gyrald.* * *Varr. apud Nonn. in verbo Castus.*

they

they were also call'd *Curetes*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dactyli*. Some say that these Priests were different from the *Galli*; but because most People believe them to be the same, and say that they all were Priests of *Cybele*, therefore I will speak something of each of them.

The *Curetes* were either *Cretans*, or *Ætolians*, or *Eubæans*; and had their Name from * Shaving; so that *Curetes* and *Detonsi* signifie almost the same thing. For they shaved the Hair of their Heads before, but wore Hair behind, that they might not be taken (as it has often happen'd) by the Forelocks, by the Enemy; or perhaps they were call'd *Curetes*, * because they were habited in long Vests like young Maidens, or lastly, † because they educated *Jupiter* in his Infancy.

Her Priests were also call'd † *Corybantes*, because in the Sacrifices of their Goddess, they toss'd their Heads and danced, and *butted* with their Foreheads like Rams, after a mad Fashion. Thus when they initiated any one in their Sacrifices, ‡ they placed him in a Chair, and danced about him like Fools.

Another Name of her Priests was *Telchines*, and they were famous Magicians and Enchanters: they came from *Crete* in *Cyprus*, and thence into *Rhodes*, which latter Island was call'd *Telchinis* from them. § Or, if we believe others, they were deserving Men and invented many Arts for the

* ἀπὸ τῆς κουρᾶς a tonsura *Curetes* dicebantur. † ἀπὸ τῆς κόρης a puella, quod puellarem stolam induebant. ‡ ἀπὸ τῆς κορυβαντίας ab educatione juvenum, quod Jovem infantem aluisse perhibentur. Strabo. § ἀπὸ τῶν κορυβάντων a cornibus feriando, & βαίνειν incedendo. Strabo l. 10. § Plato in *Euthyd.* § Strabo ibid.

Good of the Publick ; for they first set up the Statues and Image of the Gods.

The *Cabiri* or *Caberi*, so call'd from *Cabiri* Mountains of *Phrygia*, ¹ were either the Servants of the Gods, or Gods themselves, or rather *Dæmons*, or the same with the *Corybantes* ; for Peoples Opinions concerning 'em are different.

The *Idæi Dactyli* ² were the Servants and Assistants of *Magna Mater* ; call'd *Idæi* from the Mountain *Ida*, where they liv'd ; and *Dactyli*, ³ from the *Fingers* ; for these Priests were ten, like the *Fingers* ; ⁴ they serv'd *Rhea* every where, and in every thing ; as if they were *Fingers to her*. ⁵ Yet many affirm, that there were more than ten.

¹ Idem ibid. ² Sophocl. apud Lil. Gyr. ³ Digiti enim Græcè dicuntur δάκτυλοι. ⁴ Jul. Pol. l. i. ⁵ Strabo Diodor. ap. Gyr.



C H A P. VIII.

S E C T. I.

C E R E S. *Her Image.*

P. **Y**OU have said enough, dear Sir, of *Cybele* ; pray tell me, who this tall, majestic Lady is, who sits in a Chariot drawn by Dragons, ¹ beautified with yellow Hair, and crowned with a Turbant composed of the Ears of Corn ; her Bosom

¹ Ovid. 4. Fast. Arnobius 5. contra Gentes. Martian. 2. de Nupt.

swells with Breasts as white as Snow. Her right Hand holds a handful of Poppies and Ears of Corn, and in her Left is a lighted Torch. [See Plate the second, p. 32.]

S E C T. II.

The Explication of the Image.

IT is Ceres, my *Palæophilus*, ¹ the Daughter of *Saturn* and *Ops*; whose singular Beauty made the Gods themselves her Lovers and Admirers. Her Brothers *Jupiter* and *Neptune* fell in love with her, and debauch'd her: ² she had *Proserpina* by *Jupiter*; and by *Neptune* it is uncertain whether she had a Daughter, or a Horse: For, ³ as some say, when she avoided the Pursuits of *Neptune*, who follow'd her, she cast herself among a drove of Mares, and immediately put on the Shape of a Mare; which *Neptune* perceiving, he made himself a Horse; and from her begat the Horse *Arion*. ⁴ *Ovid* himself is of this Opinion: and from hence I suppose the Story comes, which ⁵ *Pausanias* relates. Upon the Mountain *Elæus* in *Arcadia*, an Altar was dedicated to *Ceres*; her Image had the Body of a Woman, but the Head of a Horse; it remain'd entire and unhurt in the midst of Fire. Yet others have told us, that *Ceres* did not bring forth

¹ Hesiod in Theogon. ² Idem ibid. ³ Procl. in Georgic. Virg

⁴ *Et te, flava comas frugum mitissima Mater,
Sensit equum*

Metam. 6.

The Gold-hair'd gentle Goddess *Ceres* knew
Thee in an Horse's shape.

⁵ Pausanias in Arcad.

a Horse, but a Daughter: the *Arcadians* thought it a wicked thing to call this Daughter by any other Name than ² the Lady, or the great Goddess, which were the usual Names of her Mother *Ceres*.

Ceres was greatly ashamed of this Disgrace: She exceedingly lamented the Loss of her Honour, and testify'd her Sorrow by the Mourning Cloaths, which afterwards she wore, (whence she was named *Melæna*, *Μέλαινα*, *nigra*) and retiring into the dark Recesses of a Cave, where she lay so privately, that none of the Gods knew where she was; till *Pan* the God of the Woods discover'd her by chance, and told *Jupiter*; who sending the *Fates* to her, persuaded her at last to lay aside her Grief, and rise out of the Hole, which was a happy and joyful thing for all the World. For in her absence, a great Infection reign'd throughout all sorts of living Creatures, which sprang from the Corruption of the Fruits of the Earth, and the Granaries every where.

P. But why were the Fruits of the Earth corrupted in her Absence?

M. Why? Do you not know that she is the Goddess of the Fruits, and that her very Name is derived ³ from her care in producing or preserving the Fruits of the Earth. And have you not heard that she first invented and taught the Art of tilling the Earth, and sowing Corn and all Pulse (except Beans) and of making Bread therewith,

¹ Pausanias in Arcadicis. ² Δείποινα & Magna Dea. ³ *Ceres* dicitur quasi *Geres* a gerendis fructibus: aut quasi *Serens*, vel ab antiquo Verbo *Cereo*, quod idem est ac *Creo*, quod cunctarum frugum creatrix sit & altrix. Cicero 2. de Nat. Deorum. Maten. de prof. Rel. c. 18 Scaliger & Servius in 1. Georg. Callimachus Hymn. in Cererem. whereas

whereas before they eat only *Acorns*? This you may learn from *Ovid*, who tells us that *Ceres* was the first that made Laws, provided wholsom Food, and taught the Art of Husbandry, of plowing and sowing: For before her time, the Earth lay rough and uncultivated, over-run with Briers, and unprofitable Plants; when there were no Proprietors of Land, they neglected to cultivate it; when no body had any Ground of his own; they did not care to fix Land-marks: But all things were common to all Men, till *Ceres* who had invented the Art of Husbandry, taught Men how to exercise it, and then they began to contend and dispute about the limits of those Fields, from whose Culture they reaped so much Profit, and from hence it was necessary that Laws should be enacted to determine the Rights and Properties of those who contended. For this Reason *Ceres* was named the *Founder* of Laws.

P. I understand now the meaning of her Crown made of Corn; but yet I do not see what that *handful of Poppies* signifies.

M. I will explain the Signification of that also

¹ Plin. 7. cap. 56.

² *Prima Ceres unco glebam dimovit aratro,
Prima dedit fruges, alimentaque mitia terris,
Prima dedit leges. Cereris sunt omnia munus.*

Ceres was she who first our Furrows plough'd,
Who gave sweet Fruits, and easy Food allow'd.

Ceres first tam'd us with her gentler Laws,
From her kind Hand, the World Subsistence draws.

³ *Aut signare quidem, aut partiri limite campum.*

Or to make Land-marks, or to balk their Fields.

⁴ *Legifera* & Græce *θεσμοθετος*; ejusque sacra dicebantur *θεσμοθεσια*: Vocabatur etiam *Ceres Δημιτρια* quasi *Γημητρια* id est Terræ Mater. Virg. *Æn.* 3. & Servius ibid.

in its place; but first let me speak of some other things.

As, 1. She is beautiful and well shaped, because the Earth, which she resembles, appears beautiful and delightful to the Beholders; especially, when it is array'd with Plants, diversify'd with Trees, adorn'd with Flowers, enrich'd with Fruits, and cover'd with Greens, when it displays the Honours of the Spring, and pours forth the Gifts of the *Autumn* with a bountiful Hand.

2. Her Hair is *yellow*, and when the Ears of Corn are ripe, they are adorn'd with that *golden* Colour.

3. Her Breasts swell with Milk, (¹ whence she is stiled *Mammosa* sometimes) ² because after the Earth is impregnated with Seed, and big with the Fruits thereof, it brings forth all things out of itself in abundance, and, like a Mother, feeds and nourishes us; whence she is call'd ³ *Alma*, and ⁴ *Altrix Nostra*.

4. She holds a lighted Torch, because when *Proserpina* was stol'n away by *Pluto*, her Mother ⁵ *Ceres* was greatly afflicted at the loss of her Daughter, and being very desirous to find her again, she kindled her Torches (they say) with the Flames which burst from the top of the Mountain *Aetna*; and with them sought her Daughter through the whole World.

5. She carries Poppy, because, when thro' Grief she could not obtain the least Rest or Sleep, *Jupiter* gave her Poppy to eat: ⁶ for they say this

¹ Lil. Gyrald. synt. 14. ² Cicero 2. & 3. de nat. Deor.
³ Virgil. 1. Georg. ⁴ Cicero de Nat. Deor. 2. ⁵ Cicero 5. in Verrem. ⁶ Serv. in 1. Georg.

Plant is endued with a Power to create Sleep and Forgetfulness. Her Grief was a little allay'd by Sleep, but she forgot not her Loss, and after many Voyages and Journeys, she at last heard where *Proserpina* was; as you will hear in its proper place.

P. But who is that young Man, that sits in a Chariot drawn by flying Serpents?

M. It is *Triptolemus*, in the Chariot which *Ceres* gave him. He was the Son of *Eleusius*, or *Cereus* a Nobleman. *Ceres* brought him up from his Infancy, upon this occasion: Whilst she sought *Proserpina* by Sea and Land, upon the way she came into the City *Eleusis*, where the Father of *Triptolemus* entertain'd her; whose kindness she requited, by breeding up his young Son, which in the day time she fed with celestial and divine Milk, but in the Night cover'd him all over with Fire. The Child in a few Days became a beautiful young Man by his extraordinary manner of Education; insomuch that his Father greatly wondering at this speedy Progress, was very desirous to know how *Ceres* dealt with his Son; he therefore looked thro' a small Hole and saw *Ceres* cover his Son *Triptolemus* with burning Coals: This frighted him so that he cry'd out that his Son was about to be murdered, and ran therefore into the Room to save him. *Ceres* punish'd his imprudent Curiosity with Death: then putting *Triptolemus* into the Chariot that you see, she sent him throughout the World, to shew Mankind the Use of Corn. He executed her Command so faithfully, and taught Men the Art of Husbandry, of Sowing, of Reaping, and of Threshing the Corn so well, that he

† Callimachus in hymnis Cereris, ‡ Servius in Georg. 1.
P ob-

obtain'd his Name • *Triptolemus* from thence. • *Ovid* gives us an elegant Description hereof in the End of the fifth Book of his *Metamorphosis*.

P. But what *Evet* is that near the Wheel of *Ceres* Chariot ? for I fancy I see an *Evet* there.

M. That Creature was once a Boy, whom *Ceres*, for his Malapertness, changed into a little Beast like a Lizard. For when *Ceres* was very weary with travelling and thirsty, she came to a Cottage, and beg'd a little Water to wash her Mouth, of an old Woman that liv'd there: the old Woman not only gave her Water, but also Barley-broth; which when the Goddess sup'd up greedily, the Woman's Son *Stellio*, a faucy Boy, mock'd her. This rais'd *Ceres's* Anger so far, that in a Rage she flung some of the Broth into the Boy's Face, ³ who thereby was changed into an *Evet* or *Newt*.

¹ *Triptolemus* dicitur quasi *τρίψας τὰς ἐλάς*, id est, hordeum terens. Hygin. fab. 147.

² ——— *Geminos Dea fertilis angues*

Curribus admovit, fransque coercuit ora,

Et medium cœli, terraque per aera vecta est.

Atque levem currum Tritonida misit in arcem

Triptolemo; partimq; rudi data semina jussit

Spargere humo, partim post tempora longa reculta.

Ceres her Chariot mounts: Yok'd Dragons stand

Tame and obedient to her gentle Hand;

With stretch'd out Wings thro' yielding Air they fly:

³ Till *Ceres* sends her Chariot from the Sky

To good *Triptolemus* her *Athenian* Friend;

Triptolemus, whose useful Cares intend

The common good: Seed was the Chariots Load,

Which she on him for publick use bestow'd.

Part she for fallow Fields new plough'd design'd

And part for Land by frequent Tiltth refin'd.

³ *Fugit anum, latebramque petit, aptumque color*

Nomen habet, variis stellatus corpora guttis

Flies the old Wife, and creeps into a Hole,

And from his speckled Back a Name he gets.

But do you see the Man rowling himself upon the Ground, and tearing and eating his own Flesh?

P. I observe him : what is his Name, and why is he so cruel to himself?

M. They call him *Erisichthon*. In Contempt of the Sacrifices of *Ceres*, he defiled her Groves and cut down one of her Oaks; for which he was punish'd with perpetual Hunger: so that when he has devour'd all the Meat and Food which he can by any ways procure, he is forced to eat his own Flesh to support his own Body; and to bring upon himself an horrible Death, the better to sustain his Life.

S E C T. III.

The Sacrifices of Ceres.

AMong all the *Cerealia*, or Sacrifices instituted to the Honour of *Ceres*, these which follow are the chief: The *Eleusinia*, (by which ¹ Name the Goddess herself was also known) were so called because they were first celebrated in the City *Eleusis*. ² Of these were two sorts; the *Majora*, consecrated to *Ceres*; and the *Minora*, to *Proserpina*. ³ It was a Custom, that those who were initiated in the *Majora*, never pull'd off the Cloaths which they then wore, till they fell off in Rags. ⁴ In both the *Majora* and *Minora*, a perpetual and wonderful Silence was kept: to publish any thing concerning them was a Crime; whence came the Proverb concerning *silent Persons*, *Ἀτλὶν ἐλεσίνια*, [*Attica Eleusinia*] and the Word *Mysterium* signifies

¹ Pausan. in Atticis. ² Plut. in Demetrio. ³ Aristoph. in Pluto. ⁴ Seneca l. 7. nat. quæst. c. 31.

a religious Rite, from *μῦα*, [*Muo*] *os claudo*. Lighted Torches were used in these Sacrifices, ¹ because *Ceres* with them sought *Proserpine*; and up and down the Streets and the High-ways, they cry'd out, *Proserpine*; till they fill'd all places with their dismal Howlings; *Games* were celebrated in these Sacrifices, in which the *Victors* ² were honour'd with a *Barley-Crown*.

The ³*Theſmophoria* were instituted by *Triptolemus*: and those Women who vow'd perpetual Chastity, were initiated in them. For some days a Fast was kept; and Wine was ⁴ altogether banish'd from her Altars: whence this Expression came, *Cereri nuptias facere*, which signifies a *Feast* (among the Ancients) where there was no Wine. Swine were sacrificed to this Goddess, ⁵ because they hurt the Fruits of the Earth. And Garlands, ⁶ composed of Ears of Corn, were offer'd to her.

Ambarvalia were instituted to purge the Fields, and to beg Fruitfulness and Plenty; they were so call'd ⁷ because the Sacrifice was led about the Fields; as the Suburbs [*amburbium*] was esteem'd sacred because the Sacrifice was carry'd round the

¹ *Noſturniſque Hecate triviis ululata per urbes.*

Æneid. 4. vide *Servium*.

And *Hecate* by Night adored with Shrieks.

² *Pindar.* in *Iſthm.* ³ *Pliny* l. 24. ⁴ *Servius* in *Æneid.* 3.

⁵ *Prima Ceres avida gavisa eſt ſanguine porcæ:*

Ultra ſuas meritâ cade nocentis opes. *Ovid Faſt.* l. 1.

Ceres with Blood of Swine we beſt atone,
Which thus requite the Miſchief they have done.

⁶ *Flava Ceres, tibi ſit noſtro de vire corona*

Spicea, quæ templi pendeat ante fores.

Tibullus.

To thee, Fair Goddess, we'll a Garland plait
Of Ears of Corn, t'adorn thy Temple Gate.

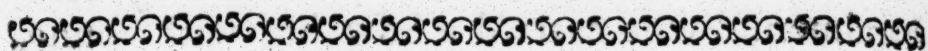
⁷ *quod viſtima ambiret arva.* *Serv.* in l. *Georg.*

City.

City. These Sacrifices were perform'd by Husbandmen, ¹ who carry'd a Sow big with young, or a Cow-Calf, thro' the Corn and the Hay, in the Beginning of Harvest, *thrice*: the Countrymen following him with Dancing, and Leaping, and Acclamations of Joy, till all the Fields rung with the Noise. In the mean time, one of them, adorn'd with a Crown, sung the Praises of *Ceres*; and after they had offer'd an Oblation of Wine mix'd with Honey and Milk, before they began to reap, they sacrificed the Sow to her. ² The Rites of these *Ambarvalia* are beautifully describ'd by *Virgil*.

¹ Virg. 3. Ecl.

² *Cuncta tibi Cererem pubes agrestis adoret,
Cui tu lacte favos, & miti dilue Baccho;
Terque novas circum felix eat hostia fruges;
Omnis quam chorus, & socii comitentur ovantes,
Et Cererem clamore vocent in tecta: neque ante
Falcem maturis quisquam supponat aristas,
Quam Cereri, torta redimitus tempora quercu,
Det motus incompósitos, & carmina dicat.*
Let ev'ry Swain adore her Power divine,
And Milk and Honey mix with sparkling Wine:
Let all the Choir of Clowns attend this show,
In long Procession, shouting as they go;
Invoking her to bless their yearly Stores,
Inviting Plenty to their crowded Floors.
Thus in the Spring, and thus in Summer's Heat,
Before the Sickles touch the ripening Wheat,
On *Ceres* call, and let the lab'ring Hind
With oaken Wreaths his hollow Temples bind:
On *Ceres* let him call, and *Ceres* praise,
With uncouth Dances, and with Country-Lays.



C H A P. IX.

S E C T. I.

The M U S E S. Their Image.

P. **O** What Beauty, What Sweetness, what Elegancy is here!

M. You mean in these Nine *Virgins*,¹ that are crown'd with Palms, do you not?

P. Certainly. How pleasantly and kindly they smile? How decent and becoming is their Dress? How handsomely do they sit together in the Shade of that Laurel-Arbor? How skilfully some of them play on the Harp, some upon the Cittern, some upon the Pipe, some upon the Cymbal, and some harmoniously sing and play at once? Methinks I hear them with united Minds, Voices, and Hands, make an agreeable Concord arise from their different Instruments, governing their several Voices in such a manner, that they make the most noble Harmony, whose pleasing Charms entring into my Ears, ravishes my Mind with Pleasure.

M. They are the *Muses*; ² the Mistresses of all the Sciences, the Presidents of the *Musicians* and *Poets*, and the Governours of the Feasts and Solemnities of the Gods. ³ *Jupiter* begot them of the Nymph *Mnemosyne*, who afterwards brought them forth upon the Mountain *Pierius*.⁴ Some affirm that they had other Parents, and ⁵ ancient Writers say,

¹ Corint. apud Lyl. Gyr. d. ² Orph. in hymn. Mus. ³ Hesiod. in Theogon. ⁴ Tzetzes Chil. 6. hist. 50. ⁵ Mus. apud Lyl. Gyr. that

The Muses.



Hercules.



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that they liv'd before *Jupiter*, and were the Daughters of *Cælum*: They are call'd the Daughters of *Jupiter* and *Mnemosyne*, (which in Greek signifies *Memory*) because all Students and Scholars ought to have great Ingenuity and ready Memories.

SECT. II.

The Name of Muse.

THE *Musæ* were formerly call'd *Mosæ*, and were so named from a ¹ Greek Word that signifies *to enquire*, because Men by enquiring of them learn the things of which they were before ignorant. But others say they had their Name from ² *their Resemblance*, because there is a Similitude and an *Affinity* and *Relation* betwixt all the Sciences; in which they agree together, and are united with one another. Wherefore the *Muses* are often painted with their Hands join'd, dancing in a Ring; in the middle of 'em sits *Apollo*, their Commander and Prince. The *Pencil* of *Nature* described them in that manner upon the *Agate*, which *Pyrrhus*, who made War against the *Romans*, wore in a Ring. For in it was a Representation of the Nine *Muses* and *Apollo* holding an Harp; and these Figures were not delineated by Art, but by the spontaneous Handy work of *Nature*; and the Veins of the Stone were form'd so regularly, that every Muse had her particular Distinction.

¹ ἀπὸ τῆ μῦσαι. id est, ab inquirendo. Plato in Cratilo.
² Μῦσαι quasi ὁμοῖσαι id est similes. Cassiodor. Pliny l. 37. c. 1.

S E C T. III.

The Proper Names of the Muses.

P. **W**HAT were the *Proper Names* of each of them?

M. They had each of 'em a Name derived from some particular Accomplishment of their Minds or Bodies.

The first *Calliope*, was so call'd ¹ from the Goodness of her Voice; she presides over *Rhetorick*; and is esteem'd the most excellent of all the Nine.

The Second, *Clio*, is so Named from ² Glory. For she is the *Historical Muse*, and takes her Name from the *Famoufness* of the things that she records.

The Third, *Erato*, has her Name ³ from Love, because she sings of *Amours*: or because learned Men are *belov'd* and prais'd by others. She is also call'd *Saltatrix*; for she first invented the Art of Dancing over which she presided: She was also the Inventor of Poetry.

The Fourth, *Thalia*, from ⁴ her Gaiety, Briskness and Pleasantry. Because she sings pleasantly and wantonly: Some ascribe to her the Invention of Comedy, others of Geometry.

The Fifth, *Melpomene*, from ⁵ the excellency of her Song, and the Melody she makes when she Sings: she is supposed to preside over Tragedy, and to have invented Sonnets.

¹ ἀπὸ τῆς καλῆς ὀπῆς, a suavitate vocis. ² ἀπὸ τῆς κλέους, a Gloria sc. rerum gestarum quas memorat. Schol. Apollon. ³ ἀπὸ τῆς ἔρωτος ab amore. Ovid de arte l. 2. ⁴ ἀπὸ τῆς θάλλειν, id est, virere, germinare, & florere. Procl. in Hesiod. ⁵ ἀ μέλπομαι, canto & modulator, vel ἀπὸ τῆς μέλος ποιεῖν, concentum facere.

The Sixth, *Terpsichore*, has her Name from ¹ *the Pleasure she takes in Dancing*, because she delights in *Balls*: some call her *Citbaristria*.

The Seventh, *Euterpe*, or *Euterpia*, from ² *the Sweetness of her singing*: some call her *Tibicina*, because according to them, she presides over the *Pipes*: and some say *Logick* was invented by her.

The Eighth, *Polyhymnia*, or *Polymnia*, or *Polymneia*, from ³ *her excellent Memory*: and therefore ⁴ *the Invention of writing History* is attributed to her: which requires a Good Memory. ⁵ It was her Invention, *That the Musicians add to the Verses that they sing, Hands and Fingers, which spake more than the Tongue; an expressive Silence; a Language without Words; in short, Gesture and Action.*

The Ninth, ⁶ *Urania*, was so call'd, either because she sings of *divine* things, or because, thro' her Assistance, Men are praised to *the Skies*; or because, by the Sciences, they become conversant in the Contemplation of *Things celestial*.

Bahusius, a Modern Poet, has comprised these Nine Muses in a ⁷ Distich: that is, he has made the Nine Muses to stand, which is something strange, but upon eleven Feet. Perhaps you will remember their Names better, when they are thus join'd together in two Verses.

¹ ἀπὸ τέρας τοῖς χοροῖς quod Choreis delectatur. ² ab εὐτερπῆς, jucunda nempe in concentu. ³ a πολὺς multus, & μνήα memoria ⁴ Plut. in sympos. ⁵ quod carminibus additæ sint Orchestrarum loquacissimæ manus, linguosi digiti, silentium clamor, expositio tacita, uno verbo, gestus & actio. ⁶ ἀπὸ τῶν οὐρανῶν, à Cælo.

⁷ Calliope, Polymneia, Erato, Clio, atque Thalia,

Melpomene, Euterpe, Terpsichore, Urania. Bahus. 4. Epigr. 1.

S E C T. IV.

The Common Names of the Muses.

P. **W**H A T Names have the *Muses* common to them all ?

M. The most remarkable are,

Heliconides, or *Heliconiades* from the Mountain *Helicon* in *Bæotia*.

Parnassides, from the Mountain *Parnassus* in *Phocis* ; which has two Heads : ' where if any Person slept, he presently became a Poet. It was anciently call'd *Larnassus*, from *Larnace*, the Ark of *Deucalion*, which rested here ; and was named *Parnassus*, after the Flood, from an Inhabitant of this Mountain so call'd.

Citherides, or *Citheriades*, from the Mountain *Cithæron*, where they dwelt.

Aonides, from the Country, *Aonia*.

Pierides and *Pieria*, ' from the Mountain *Pierus* or *Pieria* in *Thrace* : or from the Daughters of *Pierius* and *Anippe* ; who daring to contend with the *Muses*, were changed into *Pyes*.

Pegafides and *Hippocrenides*, from the famous Fountain *Helicon* ; which by the *Greeks* is call'd *Hippocrene*, and by the *Latins* ' *Caballinus*, both which words signifying the Horse's Fountain : it was also named *Pegaseius* from *Pegasus*, the winged Horse, ' who striking a Stone in this place with his Hoof, open'd the Fountain, ' and the Waters of it became vocal.

' *Perfius* in proœmio. ' *idem* *ibid.* ' ab ἵππῳ & κρήνην fons. ' *Caballinus*, a *Caballus* id est, equus. ' *Ovid* 5. *Metam.* ' *Sidonius* *Apollin.*

Aganippides and *Aganippia*, from the Fountain *Aganippe*.

Castalides, from the Fountain *Castalius* at the Foot of *Parnassus*.

S E C T. V.

The Number of the Muses.

P. **W**HAT was the Number of the *Muses*?
 M. Some write, ¹ that they were but Three in the beginning; because *Sound*, out of which all Singing is form'd, is naturally *threefold*; either made by the Voice alone; or by blowing, as in Pipes; or by striking, as in Citterns and Drums. Or it may be, because there are Three Tones of the Voice or other Instruments, the *Bass*, the *Tenor*, and the *Treble*. ² Or because three is the most perfect of *Numbers*; for it agrees to the Persons of the Godhead. ³ Or lastly, because all the Sciences are distributed into three general parts, *Philosophy*, *Rhetorick*, and *Mathematicks*: and each three Parts are subdivided into three other Parts, *Philosophy* into *Logick*, *Ethicks*, and *Physick*; *Rhetorick* into the *Demonstrative*, *Deliberative* and *Judicial Kind*; *Mathematicks* into *Musick*, *Geometry*, and *Arithmetick*: Whence it came to pass, that they reckon'd not only Three *Muses*, but Nine.

Others give us a different Reason why they are Nine. ⁴ When the Citizens of *Sycion* appointed three skilful Artificers to make the Statues of the Three

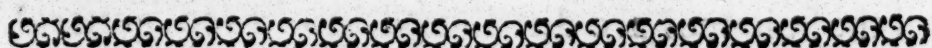
¹ Varr. apud August. ² Censorin. de die natali. ³ Phurnut. de decorum natura. ⁴ Var. ibid. ex, Lil. Gyr.

Muses, promising to choose those three Statues out of the Nine, which they liked best ; they all were so well made, that they could not tell which to chuse ; so that they bought them all, and placed them in the Temples : And *Hesiod* afterwards assign'd to 'em the Names mentioned above.

P. Were they *Virgins* ?

M. ¹ Some affirm, and others deny it ; who reckon up their Children. But however, let no person *despise the Muses* ; unless he designs to bring Destruction upon himself by the Example of *Thamyra* or *Thamyris* ; ² who being conceited of his Beauty and Skill in singing, presumed to challenge the *Muses* to sing ; upon Condition, that if he was overcome, they should punish him as they pleas'd. And after he was overcome, he was deprived at once both of his Harp and his Eyes.

¹ Plato ap. eundem. Vide Nat. Com. ² Homer. *Iliad*. 2. Plutarch. de Musica.



C H A P. X.

S E C T. I.

Themis, Astraea, Nemesis.

P. **T**Hese three Goddeffes, I see, contrive and consult together of Affairs of great Moment.

M. I suppose so: For the Business of them is almost the same. The same Function is incumbent upon each of them ; but however let us inspect them all singly.

Themis,

Themis, the First of them, ¹ is the Daughter of *Cælum* and *Terra*. According to the ² Signification of her Name, her Office is to instruct Mankind to do things honest, just, and right. ³ Wherefore, her Images were brought, and placed before those who were about to speak to the People, that they might be admonish'd thereby to say nothing in publick, but what was just and righteous. Some say, ⁴ she spoke Oracles at *Delphi*, before *Apollo*; tho' ⁵ *Homer* says that she serv'd *Apollo* with *Nectar* and *Ambrosia*. There was another *Themis*, of whom *Justice*, *Law*, and *Peace* are said to be born. *Hesiod* by way of Eminence calls her ⁶ *Modest*, because she was ashamed to see any thing that is done against Right and Equity. *Eusebius* calls her *Carmenta*; ⁷ because by her *Verses* and *Precepts* she directs every one to that which is just. Where he means a different *Carmenta* from the Roman *Carmenta*, who was the Mother of *Evander*, otherwise call'd *Themis Nicostrata*, a Prophetical Lady; ⁸ she was worshipped by the *Romans*, because she prophesied; and call'd *Carmenta*, either ⁹ from the *Verse* in which she uttered her Predictions, or ¹⁰ from the *Madness* which seem'd to possess her when she prophesied. To this Lady an Altar was dedicated near the Gate *Carmentalis*, by the *Capitol*; and a Temple was built to her Honour also upon this Occasion. ¹¹ The *Senate* forbid the marry'd Women the Use

¹ *Hesiod* in *Theogon*. ² *Θέμις* enim significat *fas*. ³ *Ex* *Lil. Gyr.* ⁴ *Ex* *Ovidii Metam.* l. 1. ⁵ *Hymn.* in *Apollinem*. ⁶ *αἰδωλή*, id est, pudibundam. *Hesiod* in *Theogon*. ⁷ quod carminibus edictisque suis præcipiat unicuique quod justum est. *Eusebius* q. l. 3. præp. *Evang*. ⁸ *Solinus* in descriptione *Romæ*. ⁹ a carmine *Ovid Fast*. ¹⁰ quasi carens mente. ¹¹ Vide *Ovid* in *Fastis* l. 2.

of *Litters* or *Sedans*, they combined together, and resolv'd, that they would never bring Children, unless their Husbands rescinded that Edict; they kept to this Agreement with so much Resolution, that the Senate was obliged to change their Sentence, and yield to the Women's Will, and allow them all *Sedans* and *Chariots* again. And when their Wives conceived, and brought forth fine Children, they erected a Temple in Honour of *Carmenta*.

Agræa, ¹ the Daughter of *Aurora* and *Astræus* the *Titan*, (or, as others rather say, the Daughter of *Jupiter* and *Themis*) was esteem'd ² *The Princess of Justice*. The Poets feign that in the *Golden Age* she descended from Heaven to the Earth; and being offended at last by the Wickedness of Mankind, ³ she returned to Heaven again, after all the other Gods had went before her.

She is many times directly call'd by the Name of *Justitia*; as particularly by ⁴ *Virgil*. And when she had return'd to Heaven again, she was placed where we now see the Constellation ⁵ *Virgo*.

The Parents of *Nemesis* were ⁶ *Jupiter* and *Necessity*; or, according to others, *Nox* and *Oceanus*: she was the Goddess that rewarded Vertue, and punished Vice; and she taught Men their Duty, so that

¹ Hesiod in Theogon. ² *Justitiæ antistita*.

³ *Victa jacet pietas, & virgo cæde madentes
Ultima cælestium terras Astræa reliquit.*

All Duty dies, and wearied Justice flies
From bloody Earth at last, and mounts the Skies.

⁴ ——— *extrema per illos*

Justitia excedens terris vestigia fecit. Virg. Georg. l. 2.

Justice last took her flight from hence, and here

The Prints of her departing Steps appear.

⁵ Boccac. l. 4. Geneal. Deor. ⁶ Pausan. in Arcad.

she receiv'd her Name ¹ from the Distribution that she made to every body. Jupiter enjoy'd her, as the Story says, in the shape of a Goose; ² after which she brought forth an Egg, which she gave to a Shepherd whom she met, to be carry'd to Leda. Leda laid up the Egg in a Box, and Helena was soon after produced of that Egg, but others give us quite different Accounts of the Matter. The Romans certainly sacrificed to this Goddess, when they went to War; whereby they signified that they never took up Arms, unless in a just Cause. She is call'd by another Name, *Adrastæa*, from *Adrastus*, a King of the *Argivi*, who first built an Altar to her: Or perhaps from ³ the Difficulty of escaping from her; because no guilty Person can flee from the Punishment due to his Crime, tho' sometimes *Justice* overtakes him late: she has indeed ⁴ Wings but does not always use them, but then ⁵ the slower her Foot is, the harder is her Hand.

Rhamnusia is another Name of this Goddess, from *Rhamnus*, a Town in *Attica*, ⁶ where she had a Temple; in which ⁷ there was a Statue of her made of one Stone, ten Cubits high, holding the Bough of an Apple-Tree in her hand; and a Crown was upon her Head, in which many Images

¹ ἀπὸ τοῦ ἐν ἑστέῳ διανεμήσθαι; a distributione quæ unicuique fit. Plato de legibus Dial. ² Apollodor. lib. 3. Biblioth. ³ ab αἰ, non, & διδράσκω fugio, quod videlicet nemo nocens effugere queat pœnam suis sceleribus debitam. ⁴ Pausan. in Atticis.

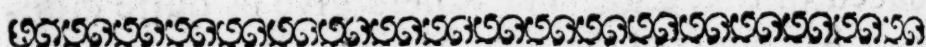
⁵ Ad scelerum pœnas ultrix venit ira tonantis,
Hoc graviores manu, quo graviore pede.

Vengeante divine to punish Sin moves slow,
The slower its Pace is, the surer is its Blow.

⁶ Strabo l. 9. ⁷ Pausan in Atticis.

224 *Of the Gods of the Heathens.*
of Deer were engraven. * She had also a Wheel,
which denoted her Swiftnefs when she avenges.

* *Sed Dea, quæ nimis obstat Rhamnusia votis,
Ingemuit, flexitque rotam.*———Claudian.
Th' avenging Goddess t' our Desires unbent
First groan'd, then turn'd her Wheel.



C H A P. XI.

S E C T. I.

The Gods of the Woods, and the Rural Gods.
First P A N. His Names.

WE are now come unto the second Part of
the Right-hand Wall ; which exhibits the
Images of *the Gods and Goddesses of the Woods*. Here
you may see the Gods *Pan, Sylvanus*, and the *Fau-
ni, Satyri, Sileni, Priapus, Aristæus*, and *Terminus* :
And there you see the Goddesses, *Diana, Pales,
Flora, Feronia, Pomona*, and an innumerable Com-
pany of *Nymphs*.

P. What Gods do you shew me ? Do you call
those *cornuted* Monsters, Gods ? who are half
Men, and half Beasts, hairy and shaggy, with
Goats Feet, and Horses Tails !

M. Why not ? since they have attain'd to that
Honour. First, let us examine the Prince of
them all, *P A N*.

Pan, is call'd by that Name either, as some tell
us, * because he was the Son of *Penelope* by all her

* a πᾶν omne, quod ex omnium Procorum congressu cum
Penelope sit natus, *Samius*. *Wooers* ;

Wooers ; or ¹ because he exhilarated the Minds of all the Gods, with the Musick of the Pipe, which he invented ; and by the Harmony of the Cittern, upon which he play'd skilfully as soon as he was born. Or perhaps, he is call'd *Pan*, ² because he governs the Affairs of the *Universal* World by his Mind, as he represents it by his Body, as we shall see by and by.

The *Latins* call'd him *Inuus* and *Incubus*, the *Night-Mare* ; ³ because he uses Carnality with all Creatures.

And at *Rome* he was worshipp'd, ⁴ and call'd *Lupercus* and *Lycus* : a Temple was built to his Honour, at the Foot of the *Palatine* Hill. The Festivals *Lupercalia* were instituted, in which his Priests, the *Luperci*, ran about the City naked.

¹ Homer in hymn. ² Phurnutius. ³ ab ineundo passim cum omnibus animalibus. Servius in *Æneid*. ⁴ Justin. l. 43.

S E C T. II. *His Descent.*

HIS Descent is uncertain : but the common Opinion is, that he was born of *Mercury* and *Penelope*. ¹ For when *Mercury* fell violently in love with her, and try'd in vain to move her ; by changing himself into a very white Goat, he obtain'd his Desire from her, and begat *Pan* of her, when she kept the Sheep of her Father *Icarius* in the Mountain *Taygetus*. *Pan*, after he was born, ² was lapt up in the Skin of a Hare, and carry'd to Heaven. But why do I here detain you with Words ? Look upon the Image of him.

¹ Herod. in *Euterpe*. ² Homer in Hymn.

Q

S E C T.

S E C T. III. *The Image of Pan.*

P. **I**S that *Pan*? ¹ that horned half-Goat, that resembles a Beast rather than a Man, much less a God: whom I see described with a smiling ruddy Face, and two Horns, his Beard comes down to his Breast, his Skin is spotted, and his Legs and Thighs covered with long Hair; he has the Nose, the Tail, and the Feet of a Goat, his Head is crowned, and his Waste girt about with Pine, that Tree being sacred to him, and in his Hands he holds a Pipe of uneven Reeds, with the Musick of which he can cheer even the Gods themselves. O ridiculous Deity, fit only to terrifie Boys! [*See Plate the Third, Page 66.*]

M. Believe me, he has frightened the Men too: For, when the *Gauls*, under *Brennus*, their Leader, made an Irruption into *Greece*, and were just about to plunder the City *Delphos*, *Pan* in the Night frightened them so much, that they all betook themselves to flight, when no body pursued them. Whence we proverbially say that Men are in *panick Fears*, when we see them affrighted without a Cause.

Now hear what the Image of *Pan* signifies. *Pan*, they say, is a Symbol of the Universal World, as I intimated before: ² In his upper part he resembles a Man, in his lower part a Beast; because the superior and celestial part of the World is beautified, radiant, and glorious; as is the Face of this

¹ Lucian in *Bacch.* ² *Terrores panici eorum sunt qui sine causa perterrentur.* Pausanias, Plutarchus. ³ Servius in *Eclog.* 2.

God : whose Horns resemble the Rays of the Sun, and the Horns of the Moon : the redness of his Face is like the Splendor of the Sky ; and the Spotted Skin that he wears, is an Image of the starry Firmament. In his lower parts he is shagged and deform'd, which represents the Shrubs and wild Beasts, and Trees of the Earth below. His Goat's Feet signify the Solidity of the Earth ; and his Pipe of seven Reeds, that Celestial Harmony, which is made by the seven *Planets*. He has a *Sheep hook*, crooked at the top, in his Hand, which signifies the Turning of the Year into it self.

S E C T. IV. *Actions of Pan.*

P. **B**UT what mean those *young Ladies* that dance about him?

M. They are Nymphs, which dance to the Musick of his Pipe ; ¹ which Instrument *Pan* first invented. You'll wonder when you hear the Relations which the Poets tell of this Pipe : to wit, ² as oft as *Pan* blows it, the Dugs of the Sheep are fill'd with Milk ; For he is the *God of the Shepherds and Hunters* ; the *Captain of the Nymphs*, the *President of the Mountains*, and of a *Country Life* ; and the ³ *Guardian of the Flocks* that graze upon the Mountains. Altho' his Aspect is so deform'd, yet when he changed himself into a white Ram, he pleas'd

¹ *Pan primus calamos cera conjungere plures Instituit.*

Virg. Ecl. 2.

Pan taught to join with Wax unequal Reeds.

² Orpheus in hymn. Ibicus, Poeta Græcus.

³ *Pan curat oves, oviumque magistros.*

Virg. Ecl. 2.

Pan loves the Shepherds, and their Flocks he feeds.

and gratified the Moon, ¹ as 'tis reported : The Nymph *Echo* fell also in love with him, and brought him a Daughter named *Iringes*, who ² gave *Medea* the Medicines (they say) with which she charm'd *Jason*. ³ He could not but please *Dryope*, to gain whom, he laid aside, as it were, his Divinity, and became a Shepherd. But he did not court the Nymph *Syrinx* with so much Success : For she ran away to avoid so filthy a Lover ; till coming to a River (where her Flight was stop'd) she pray'd the *Naiades*, the *Nymphs of the Waters*, because she could not escape her Pursuer, to change her into another Form, which was granted : For they changed her into a bundle of Reeds just as *Pan* was laying holding of her, ⁴ who therefore caught the Reeds in his Arms instead of her. ⁵ The

¹ *Munere sic niveo lana, si credere dignum est, Pan Deus Arcadiae, captum te, Luna, fefellit. Virg. Geor. 3.*

² 'Twas thus with Fleeces milky white (if we May trust report) *Pan*, God of *Arcady*, Did bribe thee, *Cynthia*, nor didst thou disdain, When call'd in woody Shades, to ease a Lovers pain.

³ Theæter. Poeta Græcus. ⁴ Homer in hymn.

⁴ *Hic se mutarent liquidas orasse sorores :*

Panaque cum prensam sibi jam Syringa putaret Corpore pro Nympha calamos trivisse palustres. Metam. l. 1.

When, that she might avoid a lustful Rape, She beg'd her Sister Nymphs to change her shape, *Pan* thought h'had hugg'd his Mistress, when indeed He only hugg'd a Truss of moorish Reed.

⁵ *Dumque ibi suspirat, motos in arundine Ventos Effecisse sonum tenuem similemque querenti, Arte nova, vocisque Deum dulcedine captum, Hoc mihi consilium tecum, dixisse, manebit : Atque ita disparibus calamis compagine cera Inter se junctis nomen tenuisse puella.*

He Sighs, His Sighs the toiling Reeds return
In soft small Notes, like one that seem'd to mourn.

Winds moving these Reeds backward and forward occasioned mournful but musical Sounds, which Pan perceiving cut them down, and made of them reed-pipes. But ¹ *Lucretius* ascribes the Invention of these Pipes not to *Pan*, but to some Country Men who had observed on some other occasion, the whistling of the Winds thro' Reeds. In the Sacrifices of this God, ² they offered to him Milk and Honey, in a Shepherds Bottle. He was more especially worshipp'd in *Arcadia*, for which reason he is so often call'd ³ *Pan Deus Arcadiæ*. ⁴ Some derive from him, *Hispania*, *Spain*, formerly call'd *Iberia*; for he liv'd there, when he returned from the *Indian War*, to which he went with *Bacchus* and the *Satyrs*.

The new, but pleasant, Notes the God surpris'd,
Yet this shall make us Friends at last, he cries.
And so this Pipe of Reeds unequal fram'd
With Wax, and *Syrinx* from his Mistress nam'd.

*— Zephyri cava per calamorum sibila primum
Agrestes docuere cava inflare cicutas,
Inde minutatim dulces didicere querelas,
Tibia quas fundit digitis pulsata canentum,
Avia per nemora ac Sylvas saltusque reperta,
Per loca pastorum deserta, atque otia Dia.*

Lucr. l. 5.

And whilst soft Ev'ning gales blow o're the Plains,
And shook the sounding Reeds, they taught the Swains;
And thus the Pipe was fram'd, and tuneful Reed;
And whilst the tender Flocks securely feed,
The harmless Shepherds tun'd their Pipes to Love,
And *Amaryllis* sounds in ev'ry Grove.

¹ Theocr. in Viator. ² Virg. 3. Georg. 4. Ecl. ³ Lil. Gyrald.

C H A P. XII.

S Y L V A N U S.

ALtho' many Writers confound the *Sylvani*, *Fauni*, *Satyri*, and *Sileni*, with *Pan*; yet many distinguish them; wherefore we will treat of them separately, and begin with *Sylvanus*.

That old Man is *Sylvanus*, whom you see placed next to *Pan*, with the Feet of a Goat, and the ¹ Face of a Man, of little Stature; ² he holds *Cypress* in his Hand stretched out; he is so call'd from *Sylvæ*, the *Woods*; for he presides over them. ³ He mightily loved the Boy *Cyparissus*, who had a tame Deer, in which he took great Pleasure. *Sylvanus* by chance kill'd it, whereupon the Youth died for Grief. ⁴ Therefore *Sylvanus* changed him into a *Cypress-Tree*, and carried a Branch of it always in his Hand, in memory of his Loss.

There were *many other Sylvani*, who endeavoured as much as they could to violate the Chastity of Women. *S. Austin* says, ⁵ *that they and the Fauni (commonly called Incubi) were oftentimes wicked to the Women, desiring and enjoying their Embraces.* And *Varro* says that they were very mischievous to big-bellied Women.

¹ *Ælian. Hist. variæ.* ² *Martian. de nuptiis.* ³ *Servius in Virg. Æneid. & Georg.*

⁴ *Et teneram a radice ferent Sylvane Cupressum. Georg. I.*
A tender *Cypress* Plant *Sylvanus* bears.

⁵ *Eos cum Faunis, (quos vulgo Incubos vocant) improbos sæpe extitisse mulieribus, & eorum appetisse, & peregisse concubitum; Aug. de Civitate Dei lib. 15. c. 23.*

C H A P. XIII.

S I L E N U S.

That old Fellow, who follows next, with a flat Nose and a bald Head, with large Ears, and a small, fat, gorbellied Body, is *Silenus*, so call'd ¹ from his *Jocular Temper*, because he perpetually jests upon People. He sits upon a ² *Saddle-back'd Ass*, but when he walks, he leans upon a Staff. He was *Bacchus's* Foster-Father, his Master, and his perpetual Companion, and consequently almost always drunk As we find him described ³ in the sixth Eclogue of *Virgil*. The Cup which he and *Bacchus* used was call'd *Cantharus*: and the Staff, with which he supported himself, ⁴ *Ferula*:

¹ ἀπὸ τῆς σιλλαίνειν, id est, diſteria in aliquem dicere. *Ælian*. 3. Var. Hiſt. c. 10. ² Pando Afello.

³ *Silenum pueri ſomno videre jacentem,
Inflatum beſterno venas, ut ſemper Iaccho,
Serta procul tantum capiti delapſa jacebant,
Et gravis attrita pendebat Cantharus anſa.*

— Two Satyrs, on the Ground,
Stretch'd at his Eaſe their Sire *Silenus* found:
Doſ'd with his Fumes, and heavy with his Load,
They found him ſnoring in his dark Abode;
His roſie Wreath was drop'd not long before,
Born by the Tide of Wine, and floating on the Floor.
His empty Can, with Ears half worn away,
Was hung on high, to boaſt the Triumph of the Day.

⁴ *Quique ſenex ferula titubantes ebruius artus
Sufſinet, & pando non fortiter hæret afello.* *Ovid. Met.* 4.
His Staff does hardly keep him on his Legs,
When mounted on his Aſs, ſee how he ſwags.

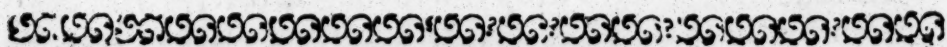
This he used when he was so drunk, as it often happened, that he could not sit, but fell ¹ from his Afs.

The Satyrs were not only constant Companions of *Silenus*, but very assistant to him, for they held him in great Esteem, and honoured him as their Father, and ² when they became old, they were call'd *Sileni* too. And concerning *Silenus's* Afs, they say, ³ that he was translated into Heaven, and placed among the Stars; because in the Giants War, *Silenus* rode on him, and helped *Jupiter* very much.

⁴ But when *Silenus* once was taken, and asked, *What was the best thing that could befall Man?* He was silent a long time, and then answered, *It is best for all never to be born; but being born, to die very quickly.* Which Expression *Pliny* repeats almost in the same Words, ⁵ *There have been many who have judged it very happy never to have been born, or to die immediately after ones Birth.*

¹ *Ebrius ecce senex, pando delapsus afello, Clamarunt Satyri, surge, age, surge, pater. de arte Amand. 2.*
Th' old Soker's drunk, from's Afs h'has got a Fall,
Rouze, Daddy, rouze again, the Satyrs bawl.

² *Pausanias in Atticis.* ³ *Aratus in Phænomen.* ⁴ *Rogatus quidnam esset hominibus optimum, respondit, Omnibus esse optimum non nasci, & natos quam citissime interire. Plut. in Consolatione Apol.* ⁵ *Multi extitere qui non nasci optimum censerent, aut quam citissime aboliri. Pliny in Præfat. l. 7.*



C H A P. XIV.

The SATYRS.

BEhold! Those are *Satyrs*, who dance in lascivious Motions and Postures, under the

¹ *Pausan. in Atticis.*

shade

shade of that tall and spreading Oak ; they have Heads armed with Horns, and Goats Feet and Legs ; crooked Hands ; rough hairy Bodies, and Tails not much shorter than Horses Tails. There is no Animal in Nature more salacious and libidinous than these Gods. Their Name itself shews the filthyness of their Nature, and *Pausanias* gives a Proof of it by relating a Story of some Mariners, who were drove upon a Desert Island by a Storm, and saw themselves surrounded by a Flock of *Satyrs*, the Seamen were frightened, and betook themselves again to their Ships, and the *Satyrs* left the *Men*, but they seized the *Women*, and committed all manner of Wickedness with them.

¹ Satyrus derivatur ἀπὸ τῆς αἰθῆς a veretro. Euseb. in præp. Evang. ibid.



CHAP. XV.

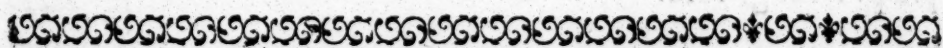
The FAUNS.

THE *Fauni* which you see joined with the *Satyri*, differ from them in the Name only ; at least they are not unlike them in their Looks : ¹ For they have Hoofs and Horns, and are ² crowned with the Branches of the Pine. When they meet drunken Persons, they ³ stupifie them (they say) with their Looks alone. The *Boers* of the Country call them the ⁴ *Rural Gods* ; and pay them the more respect, because they are armed with Horns and Nails, and painted in terrible Shapes.

¹ Ovid *Fastorum* 2. ² Idem in *Epistola Oenones*. ³ Idem in *Epistola Phædræ*. ⁴ *Dii agrestes*, Virgil. *Georg.* 1.

Faunus or *Fatuellus* (as he is otherwise called) ¹ was the Son of *Picus*, King of the *Latins*. ² He married his own Sister, whose Name was *Fauna* or *Fatua*: He consecrated and made her a Priestess, after which she had the gift of Prophecy. History likewise tells us, that this *Faunus* was the Father and Prince of the other *Fauni* and the *Satyrs*. ³ His Name was given him from his skill in *Prophefying*, and from thence also *Fatui* signifies both Persons that speak rashly and inconsiderately and Enthusiasts. Because they who prophesie, deliver the Mind and Will of another, and speak things, which themselves many times do not understand.

¹ Servius 7 *Æneid*. 6 ² Nat. Comes lib. 5. ³ Faunus dicitur a *fando* seu vaticinando. Serv. 7. *Æneid*. Isid. Hisp. Episcopus.



C H A P. XVI.

P R I A P U S.

P. **H**A! What means that *naked* God, with his Sickle, behind the Trunk of that Tree; why does he hide the half of his Body so?

M. The Painter was modest, and therefore painted but half of him; because he is a shameless and *obscene* Deity. His Name is *Priapus*. I am ashamed to tell the Story of him, he is so very filthy. And therefore I shall say only that he was the Son of *Venus* and *Bacchus*, born at *Lampsacus*; where his Mother hating his Deformity, and the Disproportion of his Members, rejected him. Yet he pleas'd the Women of *Lampsacus*, insomuch that their Husbands banish'd him from the City, till by the

the Oracles Command he was recall'd, and made God of the Gardens, and crowned with Garden Herbs. He carries a Sickle in his Hand, to cut off from the Trees all superfluous Boughs, and to drive away Thieves and Beasts, and mischievous Birds; from whence he is called *Avistupor*. Therefore his Image is usually placed in Gardens, as we may learn from ¹ *Tibullus*, ² *Virgil*, and ³ *Horace*. He is called *Hellepontiacus* by the Poets, because the City *Lampsacus* where he was born was situated upon the *Hellepont*. All agree that he was very deformed, and they say that this was the Occasion of the Deformity of this God. When *Juno* saw *Venus* was big with Child, she was jealous; and therefore under Pretence of assisting her in her Labour, she spitefully misused her, so that the young Child was spoil'd and deform'd, and from his Deformity call'd *Priapus*, *Phallus*, and *Fascinum*; all which three Names favour of *Obscenity*: tho' by some ⁴ he

¹ *Pomosisque ruber custos ponatur in hortis,
Arceat ut sevä falce Priapus aves.*

With th' swarthy Guardian God our Orchards grace,
With his stiff Sickle he the Birds will chase.

² *Et custos furum atque avium cum falce saligna
Hellepontiaci seruet tutela Priapi.* Georg. l. 4.

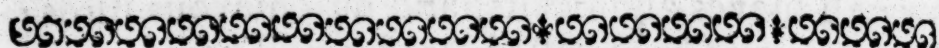
Besides, the God obscene, who frights away,
With his Lath-sword, the Thieves and Birds of Prey.

³ *Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus scamnum faceretne Priapum,
Maluit esse Deum. Deus inde ego furum aviumque
Maxima formido.* Horat. Sat. 8.

Long-time I lay a useless piece of Wood,
Till Artists doubtful for what the Log was good,
A Stool or God; resolv'd to make a God:
So I was made, my Form the Log receives,
A mighty Terror I to Birds and Thieves.

⁴ Vide Phurnutium.

is call'd *Bonus Dæmon*, or *Genius*. Indeed *Juno's* Touch was not necessary to make the Child monstrous: for can any other Offspring be expected from a Sot and a Whore?



CHAP. XVII.

ARISTÆUS.

HE is called *Aristæus*, whom you see busied in that Nursery of Olives, supporting and improving the Trees. He is employed in drawing Oil from the Olive, which Art he first invented. He also found out the use of Honey, and therefore you see some Rows of Bee-hives near him. * For which two profitable Inventions, the Ancients paid him Divine Honours.

He was otherwise call'd *Nomius* and *Agræus*, and was the Son of † *Apollo* by *Cyrene*, ; ‡ or as *Cicero* says, the Son of *Liber Pater*; educated by the Nymphs, and taught by them the Art of making Oil, Honey and Cheese. He fell in Love with *Eurydice*, the Wife of *Orpheus*, and pursued her into a Wood, where a Serpent stung her so that she died: the Nymphs hated him so much for this, that they destroy'd all his Bees, to revenge the Death of *Eurydice*. This Loss was exceedingly deplored by him, and asking his Mother's Advice, he was told by an Oracle, that he ought by Sacrifices to appease *Eurydice*. Wherefore he sacrificed to her four Bulls, and four Heifers, and his Loss was

† Pausanias in *Arcadicis*. ‡ Apollonius l. 6. § 6. in *Verrem*.

supply'd: for suddenly a Swarm of Bees burst forth from the Carcasses of the Bulls.



C H A P. XVIII.

T E R M I N U S.

BUT, pray, why is that Stone or Log placed there? (It is so far off, that I cannot distinguish whether of the two it is.)

M. It has a place among the *Rural* Gods, because it is a God itself.

P. A God do you say? Surely now you jest, Sir.

M. No, it is not only a God, but a God greatly honour'd in this City of *Rome*. They call him *Terminus*: and imagine that the Boundaries and Limits of Men's Estates are under his Protection. His Name and the Divine Honours paid to him by the Ancients are mention'd by ¹ *Ovid*, by ² *Tibullus*, and by ³ *Seneca*. The Statue of this God ⁴ was either a square Stone, or a Log of

¹ *Termine, sive lapis, sive es desertus in agro Stipes, ab antiquis tu quoque numen habes. Ovid. Fast. 2. Terminus, whether Stump or Stone thou be, The Ancients give a Godhead too to thee.*

² *Nam veneror, seu stipes habet desertus in agris, Seu vetus in triviis florida ferta lapis.*

For I my Adoration freely give,
Whether a Stump forlorn my Vows receive,
Or a beslower'd Stone my Worship have.

³ *Nullus in campo sacer*

Divisit agros arbiter populis lapis. Hippolit. AÆ. 2. sc. 1.
The sacred Landmark then was quite unknown.

⁴ *Arnobius contra Gentes, l. 1. Clemens Alex. Strom. 7.*

Wood plain'd : which they usually perfumed with Ointment, and crown'd with Garlands.

And indeed the *Lapides Terminales* (that is, *Landmarks*) were esteemed sacred ; so that whoever dared to move, or plow up, or transfer them to another place, his Head became devoted to the *Diis Terminalibus*, and it was lawful for any body to kill him.

And further, though they did not sacrifice the Lives of Animals to these Stones, because they thought that it was not lawful to *stain them with Blood* ; yet they offered Wafers of Bread to them, and the first Fruits of Corn, and the like : and upon the last day of the Year, they always observed Festivals to their Honour, call'd *Terminalia*.

Now we pass to the *Goddesses of the Woods*.

• Dion. Halicarn. 1. 2.

C H A P. XIX.

The Goddesses of the Woods.

D I A N A.

P. IT is very well. Here comes a Goddess^r taller than the other Goddesses, in whose *Virgin-Looks* we may ease our Eyes which have been tired with the horrid Sight of those monstrous Deities. Welcom *Diana* ; your Hunting Habit, the Bow in your Hand, and the Quiver full of Arrows, which

^r Virgil. *Æneid*. 1. 1.

² Idem *ibid*.

hangs down from your Shoulders, and the Skin of a Deer fastned to your Breast, discover you. Your Behaviour, which is free and easie, but modest and decent; your Garments, which are handsom and yet careless; shew that you are a Virgin. [See Plate the fourth, p. 87.] Your Name shews your Modesty and Honour. I wish that you who are tallest of the Goddeses, to whom Women owe their Stature, would implant in 'em also a Love of your Chastity. For I know you hate, you abhor the Conversation of Men, and fly from the very sight of them. You reject the Temptations of Delight, and abhor the charming Witchcraft of Pleasure with all your Heart.

Actæon, the Son of *Aristæus*, that famous Huntsman, fatally learn'd this; when he impudently look'd upon you, when you were naked in the Fountain: you deferr'd not the Punishment of his Impurity for a Moment; for sprinkling him with the Water, you changed him into a Deer, which was afterwards torn in pieces by his own Dogs.

Farther Honour is due to you, because you are the *Moon*, the *Glory of the Stars*, and the only Goddes, who observed perpetual Chastity.

Nor am I ignorant of that famous and deserving Action that you did, to avoid the Flames of *Alpheus*:

¹ Pausan in Arcadicis. ² *Agræus*, integer, pudicitiam integritatemque Dianæ indicat. Strabo. l. 14. ³ Homer. Odyss. 20.

⁴ Ovid. 4 Metam. ⁵ Astrorum decus. Virgil. Æneid. 9.

⁶ *Æternum telorum & virginitatis amorem, Intemerata colit.*

Virgil. Æneid. 11.

Her self untainted still,

Hunting and Chastity she always lov'd.

¹ when you hastily fled to your Nymphs, who were all together in one place; and besmear'd both your self and them with Dirt so, that when he came he did not know you: Whereby your honest Deceit succeeded according to your Intentions; and the Dirt, which fouls every thing else, added a new Lustre to your Virtue. Welcome once again. O! ² Guardian of the Mountains, by whose kind assistance Women in Childbed are preserved from Death.

M. So *Palæophilus*, Have you thus long cheated me?

P. I!

M. Yes, you; who have so dextrously concealed your Knowledge, and endeavour'd to make me believe so long that you are ignorant and unskill'd in the Mythology of the Heathens.

P. I am as unskill'd as I pretended. You may believe me when I swear, that I am altogether ignorant of these things that you teach me. Nor can you suppose otherwise from those things which I now repeat about *Diana*. For from a Boy I have loved this Goddess for her Modesty; and out of respect to her, I learnt these few things which you heard me speak. I am wholly blind, and beg, that by your Assistance you would guide me. I speak sincerely, I am a meer Freshman.

¹ Pausanias in poster. Eliac.

² *Montium custos, nemorumque Virgo,
Quæ laborantes utero puellas
Ter vocata audis adimisque letho*

Diua triformis.

Hor. Carm. l. 3.

Queen of the Mountains and the Groves!
Whose hand the teeming Pain removes.
Whose aid the sick and weak implore,
And thrice invoke thy threefold power.

M. You can scarce make me believe so. But however, I will verifie the Proverb, and teach one that knows more than my self. I will begin from that Word that you last mentioned.

Diana is called *Triformis* and *Tergemina*. First, because tho' she is but one Goddess, yet she has three different Names, as well as three different Offices: In the Heavens she is call'd *Luna*, on the Earth she is nam'd *Diana*, and in Hell she is styled *Hecate* or *Proserpina*. In the Heavens she enlightens every thing by her Rays; on the Earth she keeps under her Power all wild Beasts by her Bow and her Dart: and in Hell she keeps all the Ghosts and Spirits in Subjection to her by her Power and Authority. These several Names and Offices are compris'd in an ingenious Distich. But altho' *Luna*, *Diana* and *Hecate* are commonly thought to be only three different Names of the same Goddess; yet ⁴ *Hesiod* esteems them three distinct Goddesses. Secondly, Because she has, as the Poets say, *Three Heads*: the Head of a Horse on the Right side, of a Dog on the Left, and of a Man in the midst: whence some call her ⁶ three headed or three faced. And ⁷ others ascribe to her the Likeness of a Bull, a Dog, and

¹ *Sus Minervam.* ² *Cicero. 3. de Nat.*

³ *Terræ, lustrat, agit; Proserpina, Luna, Diana, Ima, suprema, feras; sceptro, fulgore, sagitta.*

Dempster. in Paralip.

⁴ *In Theogon.* ⁵ *Orpheus in Argon.* ⁶ *τεῖσσι κεφαλαῖς* ⁷ *Πορφύριον. Cornut. & Artemidor. 2. Onirocr. 7 Porph. ap. Germ.*

a Lion. ¹ Virgil and ² Claudian also mention her three Countenances. Thirdly, according to the Opinion of some, she is call'd *Triformis*, ³ because the Moon hath three several Faces, or Shapes. The New Moon casts a Circle of Light like an Arch. The Half Moon fills a Semicircle with Light, and the Full Moon fills a whole Circle or Orb with its Splendor. But let us examine these Names more exactly.

She is nam'd *Luna* ⁴ from shining, either because she only in the Night time sends forth a glorious Light, or else because she shines by borrow'd Light, and not by her own: and therefore the Light with which she shines is always ⁵ new Light. Her Chariot is drawn with a white and a black Horse, or with two Oxen; because she has got two Horns; sometimes a Mule is added, says *Festus*, because she is barren and shines by the Light of the Sun. Some say, that a *Luna* of both Sexes have been worshipp'd, especially among the Egyptians: and indeed they give this Property to all the other Gods. Thus both *Lunus* and *Luna* were worshipp'd. But with this difference, that those

¹ *Tercentum tonat ore Deos, Erebumque Chaosque
Tergeminamque Hecaten, tria virginis ora Diana.
Night, Erebus, and Chaos she proclaims,
And threefold Hecate, with her hundred Names
And three Dianas :—*

Æn. 4.

² *Ecce procul ternis, Hecate, variata figuris.*

de raptu Prof. l. 2.

Behold far off the Goddess *Hecate*
In threefold shape advances —

³ Ap. Lil. Gyr.

⁴ a lucendo, quod una sit quæ noctu lucet. Cic. 2. de Nat. vel
⁵ quod luce aliena splendeat, unde Græce dicitur Ζελήνη
λασνέον, id est, lumen novum, id. ibid.

who

who worshipp'd *Luna* were thought subject to the Women, and those who worship'd *Lunus*, were superior to them. We must also observe that the Men sacrific'd to *Venus*, under the Name of *Luna*, in Women's Cloaths, and the Women in Men's Cloaths.

This *Luna* had a Gallant who was named *Endymion*, and was mightily favour'd by her: inso-much that to kiss him, she descended out of Heaven, and came to the Mountain *Latmus*, or *Lathynius* in *Caria*; where he lay condemn'd to an eternal Sleep by *Jupiter*; because when he was taken into Heaven, he impudently attempted to violate the Modesty of *Juno*. In reality, *Endymion* was a famous *Astrologer*, who first describ'd the Course of the Moon, and he is represented sleeping because he contemplated nothing but the Stars.

Hecate may be deriv'd from *ἥκαδεν*, [*Hekathen*] *eminus*; because the Moon darts her Rays or Arrows afar off. She is said to be the Daughter of *Ceres* by *Jupiter*; who being cast out by her Mother, and expos'd in the Streets, was taken up by Shepherds and nourish'd by them: for which reason, she was worship'd in the Streets, and her Statue was usually set before the Doors of Houses, whence she took the Name *Propylæa*. Others derive her Name from *ἥκατον*, [*Hekaton centum*] because

¹ Servius in 2. *Æneid*, Philocor. Spartian in imp. Caracal.
² Apoll. 4. Argonaut. Plin. l. 2. c. 9.

³ Hesiod in Theogon.

⁴ *Nocturnisque Hecate triviis ululata per urbes.*

Virg. *Æneid*, 9.

And *Hecate* by Night ador'd with Shrieks.

they sacrific'd a hundred Victims to her : ¹ or because, by her Edict, those who die, and are not buried, *wander an hundred Years up and down Hell*. However, it is certain, she is call'd *Trivia à Triviis, from the Streets*; for she was believ'd to preside over the Streets and Ways: so that they sacrific'd to her in the Streets, ² and the *Athenians* every New Moon made a sumptuous Supper for her there, which was eaten in the Night by the poor People of the City. ³ They say that she was excessive tall, her Head was cover'd with frightful Snakes instead of Hair, and her Feet were like Serpents. ⁴ She was represented incompas'd with Dogs; because that Animal was *sacred* to her; and *Hesychius* says, that she was sometimes represented by a Dog. We are told that she presided over Inchantments, and that ⁵ when she was call'd seven times, she came to the Sacrifices; as soon as these were finished, ⁶ several Apparitions appear'd, call'd from her *Hecatæa*.

She was called by the *Egyptians*, *Bubastis*; her Feasts were named *Bubastea*; and the City, where they were yearly celebrated, was called *Bubastis*.

Brimo is another of the Names of *Hecate* and *Diana*: which is derived from ⁷ *the Cry*, which she gave when *Apollo* or *Mars* offered her Violence when she was a hunting.

She was called *Lucina* and *Opis*, because ⁸ *she*

¹ Pausan. in Atticis. ² Aristophanes in Pluto. ³ Lucian. Pseudoph. ⁴ Apnd Gyrald. Apollin. ⁵ Argonaut. ⁶ Ovid. 9. Metam.

⁷ Apollon. 3. Argon. ⁸ *a βρυχάω, fremo ira, excandesco.*
⁸ quod infantibus in lucem venientibus opem ferat. Aug.de Civitat. 4. c. 1.

helps to bring Children into the World, which good Office (as they say) she first perform'd to her Brother *Apollo*; when as soon as herself was born, she assisted her Mother *Latona*, and did the Office of a Midwife. ¹ But was so affrighted with her Mother's Pains, that she resolv'd never to have Children, but to live a Virgin perpetually.

She is call'd *Chitone* and *Chitonia*, ² because Women after Child-birth used first to sacrifice to *Juno*, and then offer to *Diana*, their own and their Childrens Cloaths.

She was nam'd *Dictynna*, not only from the ³ Nets, which she used; ⁴ (for she was an Huntress, and the Princess of Hunters, for which reason all Woods were dedicated to her) but also because ⁵ *Britomartis* the Virgin, when she hunted, fell into the Nets, and vow'd, if she escaped, to build a Temple for *Diana*. She did escape, and then consecrated a Temple to *Diana Dictynna*. Others relate the Story thus: When *Britomartis*, whom *Diana* lov'd because she was an Huntress, fled from *Minos* her Lover, and cast herself into the Sea: she fell into the Fishermen's Nets, and *Diana* made her a Goddess. And since we are talking of Hunting, give me leave to add, that the ⁶ Ancients thought that *Diana* left off Hunting on the *Ides* of *August*: therefore at that time it

¹ Callimach. Hymn. in Dian. ² χιτών, quasi tunicata, a χιτών, tunica, solebant enim fœminæ partus laboribus perfunctæ, Junoni sacrificare, suas autem & infantium vestes Dianæ consecrare. Plut. 3. Sympos. c. ult. ³ Retia enim δίχτυα dicuntur. ⁴ Ovid. 2. Metam. Lact. plac. 4. ⁵ Schol. Aristoph.

⁶ Brodæus in Anthol. ex Schol. Pindari.

was not lawful for any to hunt, but they crowned the Dogs with Garlands, and by the light of Torches made of Stubble, they hung up the hunting Instruments near them.

We shall only adjoin, to what hath been said, the two Stories of *Chione* and *Meleager*.

Chione was the Daughter of *Dædalion*, the Son of *Dædalus*: she was deflowred by *Apollo* and *Mercury*, and brought forth Twins, namely *Philammon* a skilful *Lutanist*, the Son of *Apollo*; and *Autolycus* the Son of *Mercury*, who proved a famous Juggler, and an artful Thief. She was so far from thinking this a Shame, that she grew very proud; nay, openly boasted² that her Beauty had charmed two Gods, and that she had two Sons by them. Besides, she was³ so bold as to speak scornfully of *Diana's* Beauty, and prefer her self before her: but *Diana* did herself Justice, and

¹ ——— *Furtum ingeniosus ad omne,
Qui facere assuerat, patria non degener artis,
Candida de nigris, & de candentibus atra.* Ovid. Metam. II.
Cunning in Theft, and wily in all Sights,
Who could with Subtilty deceive the Sight,
Converting white to black, and black to white.

² *Se peperisse duos, & Diis placuisse duobus.*
That she two Sons had brought, by having pleas'd two
[Gods]

⁴ ——— *Se præferre Dianæ
Sustinuit, faciemque Dea culpavit. At illi
Ira ferox, mota est, factisque placabimus, inquit:
Nec mora, curvavit cornu, nervusque sagittam
Impulit, & meritam trajecit arundine linguam.*
She to *Diana's* durst her Face prefer,
And blame her Beauty With a cruel Look,
She said, Our Deeds shall right us. Forthwith took
Her Bow and bent it; which she strongly drew,
And through her guilty Tongue the Arrow flew.

punished

punished the Insolence of this Boaster, for she drew her Bow, and shot an Arrow thro' her Tongue, and thereby put her to Silence.

Meleager was punish'd for his Father ¹ *Oeneus*'s Fault, who, when he offer'd his first Fruits to the Gods, wilfully forgot *Diana*; wherefore she was angry, and sent a Wild Boar into the Fields of his Kingdom of *Caledonia*, to destroy them. *Meleager*, accompanied with many chosen Youths, immediately undertook either to kill this Boar, or to drive him out of the Country. The Virgin *Atalanta* was among the Hunters, and gave the Boar the first Wound; and soon after *Meleager* kill'd him. He valued *Atalanta* more who first wounded him, than himself who kill'd him, ² and therefore offer'd her the Boar's Skin. But the Uncles of *Meleager* were enrag'd that the Hide was given to a Stranger, and violently took it from her; whereupon *Meleager* kill'd them. As soon as his Mother *Althæa* understood that *Meleager* had kill'd her Brothers, she sought Revenge like a mad Woman. In *Althæa*'s Chamber was a Billet, which, when *Meleager* was born, ³ the Fates took,

¹ Ovid 8. Metam.

² ——— *Exuvias, rigidis horrentia setis
Terga dat, & magnis insignia dentibus ora.
Illi latitia est cum munere muneris auctor,
Invidere alii, totoque erat agmine murmur.*
Then gave the bristled Spoil, and ghastly Head
With monstrous Tusks arm'd, which Terror bred.
She in the Gift and Giver pleasure took;
All murmur, with preposterous Envy struck.

³ *Tempora, dixerunt, eadem lignoque tibi que,
O modo nate, damus: quo postquam carmine dicto
Excessere Dea; flagrantem mater ab igne
Eripuit ramum, sparsetque liquentibus undis.*

and threw into the Fire ; saying, The new born Infant shall live as long as this Stick remains unconsumed. The Mother snatch'd it out of the Fire, and quench'd it, and laid it in a Closet. But now mov'd with Rage, she goes to her Chamber, and fetching the Stick she threw it into the Fire. And as the Log burn'd, *Meleager*, tho' absent, felt Fire in his Bowels; which consum'd him in the same manner that the other was consumed: and when at last the Log was quite reduc'd to Ashes, and the Fire quencht, *Meleager* at the same time expired and turn'd to Dust.

Servatusque diu juvenis servaverat annos.

O lately born, one Period we assign

To thee and to this Brand. The Charm they weave

Into his Fate, and then the Chamber leave.

His Mother snatch'd it with a hasty Hand

Out of the Fire, and quench'd the flagrant Brand;

This in an inward Closet closely lays,

And, by preserving it, prolongs his Days.

— Dextraque aversa trementi,

Funerem torrem medios conjecit in ignes.

With Eyes turn'd back, her quaking Hand

To trembling Flames expos'd the fun'ral Brand.

C H A P. XX.

P A L E S.

That old Lady which you see furrounded
with *Shepherds*, is *Pales*, the Goddess of *Shep-*

Virg. Eclog.

berds

herds and Pasture. Some call her *Magna Mater*, and *Vesta*. To this Goddess they sacrificed Milk, and Wafers made of Millet, that she might make the Pastures fruitful. They instituted the Feasts call'd *Palilia* or *Parilia*, to her Honour; which were observ'd upon the eleventh or twelfth day of the Kalends of *May*, by the Shepherds, in the Fields; on the same day in which *Romulus* laid the Foundation of the City. These Feasts were celebrated to appease this Goddess, that she might drive away the Wolves, and prevent the Diseases incident to Cattle. The Solemnities observ'd in the *Palilian Feasts* were many. The Shepherds placed little Heaps of Straw in a particular order, and at certain Distance; then they danced and leaped over them; then they purified the Sheep and the rest of the Cattle with Fume of Rosemary, Laurel, Sulphur, and the like, as we learn from *Ovid* who gives a Description of these Rites.

*Alma Pales, faveas pastoria sacra canenti,
Prosequar officio si tua facta meo.*

Certe ego de vitula cinerem, stipulamque fabalem;

Sepa tuli, leva februa tosta, mania

Certe ego transilui, positas ter in ordine flammæ,

Virgaque rorales laurea misti aquas.

Great Pales Help; thy pastoral Rites I sing,

With humble Duty mentioning each thing.

Ashes of Calves, and Bean Straws oft I've held,

With burnt Purgations in a hand well fill'd.

Thrice o'er the Flames, in order rang'd, I've leapt,

And Holy Dew my Laurel Twig has dript.

C H A P. XXI.

F L O R A.

P. YOU need not tell me who that Goddess is, ' which I see adorn'd with so much Finery and Gracefulness, so dress'd and beautify'd with *Flowers*. It is *Flora*, the Goddess and President of *Flowers*. Is it not ?

M. It is true, the *Romans* give her the Honour of a Goddess ; but in reality, she was a famous Miss, who, by her abominable Trade, heap'd up a great deal of Money, and made the People of *Rome* her Heir. Particularly she left a certain Sum, the yearly Interest of which was paid, that the Games call'd *Florales* or *Floralia* might be celebrated annually on her Birth Day. But because this appear'd scandalous, impious and profane to the Senate, as it really was, they cover'd their Design, and worship'd *Flora* under the Title of Goddess of *Flowers* ; and pretended that they offer'd Sacrifice to her, that the Plants and Trees might flourish.

Ovid follows the same Fiction, and relates² that *Chloris* an infamous Nymph was married to *Zephyrus*, from whom she received the Power over all the *Flowers*. But let us return to *Flora* and her Games. Her Image, as we find in *Plutarch*, was expos'd in the Temple of *Caster* and *Pollux* ; dress'd in a Close-Coat, and holding in her Right Hand the Flow-

¹ Lactantius l. i. c. 24. ² Ovid in Fastis,

ers of Beans and Pease. ¹ For while these Sports were celebrated, the Officers or *Ædiles* scattered Beans and other Pulse amongst the People. These Games were proclaim'd and begun by Sound of Trumpet, as we find mention'd in ² *Juvenal*. Then the lewd Women came forth in publick, and shew'd Tricks naked. Strange! that such Filthiness should be call'd *Flores*, and the Games *Floralia*.

¹ Val. Max. l. 2. c. 5.

² ——— *Dignissima certè
Florali matrona tubâ.* ——— *Juv Sat. 6.*

——— A Woman worthy sure
Of *Flora's* Festal Trumpet. ———

CHAP. XXII.

FERONIA.

Feronia the *Goddeſs of the Woods*, is juſtly placed near *Flora* the *Goddeſs of Flowers*: ſhe is call'd *Feronia* from the care ſhe takes ¹ in producing and propagating Trees. The higher place is due to her becauſe Fruits are more valuable than Flowers, and Trees than ſmall and ignoble Plants. It is ſaid, ſhe had a Grove ſacred to her, under the Mountain *Soracte*: which was ſet on fire, the Neighbours were reſolved to remove the Image of *Feronia* from thence, when on a ſudden the Grove became green again. ² *Strabo* reports, that thoſe who were inſpired by this Goddeſs, uſed to walk bare-

¹ Virg. *Æn.* 7.

² *Feronia a ferendis arboribus dicta.*

³ *Strabo Geogr.* l. 5.

foot upon burning Coals without hurt. Tho' many have believed, that by the Goddess *Feronia* that Vertue only is meant, by which Fruits and Flowers are produced.



C H A P. XXIII.

P O M O N A.

P*omona* is the Goddess, the Guardian, the President not of the *Apples* only, but of *all the Fruit and Product* of Trees and Plants. As you see, she follows after *Flora* and *Feronia* in order, but in the greatness of her Merit she far surpasses them; and has a Priest who only serves her, called *Flamen Pomonalis*.

P. What old toothless Hag is that which is so obsequious to *Pomona*?

M. It is not an old Woman, but a God. I do not wonder that you are deceived, since in this Disguise he deceived *Pomona* herself: When she was very busie in looking after her Gardens and Orchards with great Care, and was wholly employ'd in watering and securing the Roots, and in lopping the over-grown Branches, ²*Vertumnus*, a principal God amongst the *Romans*, (called so because he had power to turn himself into what shape he pleased) was in love with *Pomona*, and counterfeited the shape of an old grey headed Woman; He came³ leaning on a Staff into the

¹ *Pomona a pomis dicitur.* ² *Vertumnus a vertendo, quod in quas vellet figuras sese vertere poterat.*

³ *Innitens baculo positus per tempora canis.*

With grey-hair'd Noddle leaning on a Staff, *Ovid Met. 14.*
Gardens,

Gardens, admir'd the Fruit and Beauty of them, and commending her Care about them, he saluted her. He view'd the Gardens, and from the Observations which he had made, he began to discourse of Marriage, telling her that it would add to the Happiness even of a God, to have her to Wife. Observe, says he, the Trees which creep up this Wall ; How do the Apples and Plumbs strive which shall excel the other in Beauty and Colour ; whereas, if they had not Pegs or Supports, which like Husbands prop them up, they would perish and decay. All this did not move her, till *Vertumnus* changed himself into a young Man, and then she began also to feel the Force and Power of Love : and submitted to his Wishes.

*At si staret, ait, cœlebs sine palmitæ truncus,
Nil præter frondes, quare peteretur, haberet.*

*Hæc quoque quæ junctæ vitis requiescit in ulmo,
Si non junctæ foret, terra acclinata jaceret :*

Tu tamen exemplo non tangeris arboris hujus.

Yet, saith he, if this Elm should grow alone,
Except for shade, it would be priz'd by none :

And so this Vine in am'rous Foldings wound,
If but disjoyn'd, would creep upon the ground.

Yet art not thou by such Examples led,
But shun'st the Pleasures of a happy Bed.

— In juvenem rediit, & anilia demit

Instrumenta sibi ; talisque apparuit illi,

Qualis ubi oppositas nitidissima solis imago

Evicit nubes, nullaue obstante reluxit.

Vimque parat ; sed vi non est opus : inque figura

Capta Dei Nympha est, & mutua vulnera sensit.

— Again himself he grew,

Th' Infirmities of heatless Age depos'd,

And such himself unto the Nymph disclos'd.

As when the Sun, subduing with his Rays

The muffling Cloud, his golden Bow displays,

He Force prepares ; of Force there was no need :

Struck with his Beauty, mutually they bleed.

C H A P. XXIV.

The N Y M P H S.

NOW observe that great Company of neat, pretty, handsome, beautiful, charming Virgins, who are very near the Gardens of *Pomona*. Some run about the Woods, and hide themselves in the Trunks of the aged Oaks; some plunge themselves into the Fountains, and some swim in the River. They are call'd by one common Name ¹ *Nymphs*, ² *because they always look young*; or ³ *because they are handsom*. Yet all have their Proper Names besides, which they derive either from the Places where they live, or the Offices they perform; they are especially distributed into Three Classes, *Celestial*, *Terrestrial*, and *Marine* Nymphs.

The *Celestial* Nymphs were those *Genii*, those *Souls* and *Intellects*, ⁴ who guided the *Spheres* of the Heavens, and dispensed the Influences of the Stars to the things of the Earth.

Of the *Terrestrial* Nymphs, some presided over the Woods, and were called *Dryades* from a ⁵ Greek Word, which principally signifies an Oak, but generally any Tree whatever. These *Dryades* had their Habitations in the Oaks. Other *Nymphs* were called ⁶ *Hamadryades*, for they were born when the Oak was first planted, and when it perishes, they

¹ Phurnut. ² ἀπὸ τοῦ αἰνέας φαίνεσθαι quod semper juvenes appareant. ³ ἀπὸ τοῦ φαίνεν splendere, quod formæ decore præfulgeant. ⁴ Ex. Plut. Macrob. Procl. ⁵ α Δρῦς, id est, quercus. Virg. Georg. 4. ⁶ ab ἁμα simul & δρῦς, quercus.

die also. The Ancients held strange Opinions concerning Oaks, they imagin'd that even the smallest Oak was sent from Heaven. ¹ The *Druidæ*, Priests of the *Gauls*, esteemed nothing more divine and sacred than the Excrescence which sticks to Oaks. Others of the *Terrestrial Nymphs* are call'd ² *Oreades* or *Orestiades*, because they presided over the Mountains. Others ³ *Napææ*, because their Province was in the Groves and Vallies. Others ⁴ *Limoniades*, because they look after the Meadows and Fields. And others ⁵ *Meliæ*, from the Ash Tree sacred to them; and these were supposed to be the Mothers of those Children, who were accidentally born under a Tree, or exposed there.

The *Marine Nymphs* were either those Nymphs ⁶ which preside over the Seas, and were call'd *Nereides* or *Nerinaæ*, from the Sea-God *Nereus*, and the Sea-Nymph *Doris* their Parents; (which *Nereus* and *Doris* were born of *Tethys* and *Oceanus*; from whom they were call'd *Oceanitides* and *Oceania*) or those Nymphs who preside over the Fountains, and were call'd ⁷ *Naiades* and *Naides*, or else inhabit the Rivers, and were call'd *Fluviales* or ⁸ *Potamides*; or lastly, who preside over the Lakes and Ponds, and were call'd *Limnades*, ⁹ from *λίμνη*, [*Limne*] a Lake.

All the Gods had *Nymphs* attending them, *Jupiter* speaks of his ¹⁰ in *Ovid*. *Neptune* had several *Nymphs*;

¹ Lil. Gyr. synt. i. ² ab ὄρεσ. Mons. ³ α νάπη, saltus vel vallis. ⁴ ἀ λειμών, pratum. ⁵ α μελία, fraxinus. ⁶ Orpheus in hymn. ⁷ νάω fluo. ⁸ ἀ ποταμός fluviu. ⁹ ἀ λίμνη, lacus.

¹⁰ *Sunt mihi Semidei, sunt rustica numina Fauni, Et Nymphæ; Satyrique & Monticolæ Sylvani.* Met. l. i. Half Gods and Rustic Fauns attend my Will, Nymphs, Satyrs, Sylvanes that on Mountains dwell.

inſomuch that *Hefiod* and *Pindar* call him • *Nymphagetes*, that is, the Captain of the Nymphs. The Poets generally give him Fifty. *Phœbus* likewise had Nymphs call'd *Aganippidæ* and *Mufæ*. Innumerable were the Nymphs of *Bacchus*, who were call'd by different Names, *Bacchæ*, *Baffarides*, *Eloides* and *Thyades*. Hunting Nymphs attended upon *Diana*, and Sea-Nymphs, call'd *Nereides*, waited upon *Tethys*. • Fourteen very beautiful Nymphs belonged to *Juno*. Out of all which I will only give you the History of Two.

Arethufa was one of *Diana's* Nymphs; her Virtue was as great as her Beauty. The Pleaſantneſs of the place invited her to cool herſelf in the Waters of a fine clear River: *Alpheus* (the God of the River) aſſumed the Shape of a Man, aroſe out of the Water, he firſt ſaluted her with kind Words, and then approach'd near to her; but away ſhe flies, and he follows her; and when he had almoſt overtaken her, ſhe diſſolv'd with Fear, by the Aſſiſtance of *Diana* whom ſhe implored, into a Fountain. ³ *Alpheus* then reſum'd his former Shape of Water, and endeavour'd to mix with her Stream. But in vain, for to this day *Arethufa* continues her Flight, and by a Paſſage through a

¹ *Nυμφαγῆτης*, id eſt, Nympharum dux. *Hefiod* & *Pind.* in *Iſthm.*

² — *bis ſeptem præſtanti corpore Nympha.* *Virgil.* l. 1.

Twice ſev'n, the charming Daughters of the Main,
Around my Perſon wait, and bear my Train.

³ — *ſed enim cognoscit amatas*

*Amnis aquas; poſitoque viri, quod ſumpſerat, ore,
Vertitur in proprias, ut ſe illi miſceat, undas.* *Ovid Met.* 5.

The River his beloved Waters knew;
And putting off th' aſſumed Shape of Man,
Reſumes his own; and in a Current ran.

Cavity of the Earth : she goes under Ground into Sicily. *Alpheus* also follows by the like subterraneous Passages, till at last he unites, and marries his own Streams to those of *Arethusa* in that Island.

Echo : was a Nymph formerly, tho' nothing of her but her Voice remains now, and even when she was alive she was so far deprived of her Speech : that she could only repeat the last words of such Sentences as she heard. ⁴ *Juno* inflicted this Punishment on her for her Talkativeness : for when she came down to discover *Jupiter's* Amours with the Nymphs, *Echo* detain'd her very long with her tedious Discourses, that the Nymphs might have an Opportunity to escape, and hide themselves. This *Echo* by chance met *Narcissus* rambling in the Woods ; and she so admir'd his Beauty, that she fell in love with him ; she discover'd her Love to him, courted him, follow'd him, and embrac'd the proud Youth in her Arms ; but he broke from her Embraces, and hastily fled from her Sight :

¹ Virgil *Æn.* 3.

² *Corpus adhuc Echo, non vox, erat, & tamen usum Garrula non alium, quam nunc habet, oris habebat ;*

³ *Reddere de multis ut verba novissima posset.* Ovid *Met.* l. 3.

She was a Nymph, tho' only now a Sound,
Yet of her Tongue no other use was found,
Than now she has ; which never could be more
Than to repeat what she had heard before.

⁴ *Fecerat hoc Juno, quia cum deprendere posset
Sub Fove saepe suo Nymphas in monte jacentes,
Illa deam longo prudens sermone tenebat
Dum fugerent Nymphæ.*

This change impatient *Juno's* anger wrought,
Who when her *Fove* she o're the Mountains sought,
Was oft by *Echo's* tedious Tales misled,
Till the shy Nymphs to Caves and Grottos fled.

whereupon the despis'd *Nymph* hid herself in the Woods, and pin'd away with Grief, ¹ so that every part of her, but her Voice, was consum'd, and her Bones were turned into Stones.

Narcissus met with as bad a Fate, for tho' he would neither love others nor admit of their Love, yet he fell so deeply in Love with his own Beauty, that the Love of himself prov'd his ruin. His thirst led him to a ² Fountain whose Waters were clear and bright as Silver; when he stooped down to drink, he saw his own Image, he stay'd gazing at it, was wonderfully pleas'd with the Beauty of it, insomuch that he fell passionately in Love with it. A ³ little Water only separated him from his beloved Object. He continued a ⁴ long

¹ ——— *Vox tantum, atque ossa supersunt :*

*Vox manet : ossa ferunt lapidis traxisse figuram,
Inde latet silvis, nulloque in monte videtur,
Omnibus auditur ; sonus est qui vivit in illa.*

Her Flesh consumes and moulders with Despair,
And all her Bodies juice is turn'd to Air ;
So wondrous are th' effects of restless pain,
That nothing but her Voice and Bones remain :
Nay ev'n the very Bones at last are gone
And metamorphos'd to a thoughtless Stone,
Yet still the Voice does in the Woods survive,
The Form's departed, but the Sound's alive.

² *Fons erat illimis nitidis argenteus undis. Ovid. Metam. l. 3.*

There was by chance a living Fountain near
Whose unpolluted Channel ran so clear,
That it seem'd liquid Silver.

³ *Exiguâ prohibetur aquâ* ———

A little drop of Water does remove
And keep him from the Object of his Love.

⁴ ——— *Sed opaca fusus in herba*

*Spektat inexplcto mendacem lumine formam,
Perque oculos perit ipse suos.*

He lies extended on the shady Grass,
Viewing with greedy Eyes the pictur'd Face,
And on himself brings Ruin,

time admiring this beloved Picture, before he discover'd what it was that he so passionately ador'd; but at length the unhappy Creature perceived that the Torture he suffer'd was from the love of his own self. In a word, his Passion conquer'd him, and the power of Love was greater than he could resist, so that by degrees he wasted away and consumed, and at last by the favour of the Gods was turned into a Daffodil, a Flower call'd by his own Name.

¹ *Flammas inquit, moveoque : feroque*

Quod cupio mecum est : inopem me copia fecit.

O utinam à nostro secedere corpore possem !

Votum in amante novum est, vellem quod amamus abesset.

My love does vainly on my self return,

And fans the cruel Flames with which I burn.

The thing desired I still about me bore,

And too much Plenty has confirm'd me poor.

O that I from my much lov'd self could go,

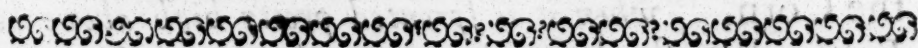
A strange Request, yet would to God 'twere so !

² *attenuatus amore*

Liquitur, & ceco paulatim carpitur igne.

No Vigour, Strength, or Beauty does remain,

But hidden Flames consume the wasting Swain.



C H A P. XXV.

The inferior Rural Deities.

TH E Images of these Gods are so small, that we cannot discern their Figures : wherefore I will only recount their Names. And first,

Rufina, to whose Care all the Parts of the Country are committed. Then

Colina, who reigns over the Hills.

Vallonia, who holds her Empire in the Valleys.

Hippona, ¹ who presides over the *Horses* and *Stables*. ² This was the Name also of a beautiful Woman begotten by one *Fulvius* with a Mare.

Bubona, who hath the Care of the *Oxen*.

Seia, ³ who takes care of the *Seed*, whilst it lies buried in the Earth. She is likewise call'd ⁴ *Segetia*, because she takes Care of the *Blade*, as soon as it appears green above the Ground.

Runcina, is the Goddess of *Weeding*. She is invoked ⁵ *when the Fields are to be weeded*.

Occator, is the God of *Harrowing*. He is worshipped ⁶ *when the Fields are to be harrowed*.

Sator and *Sarritor*, are the ⁷ Gods of *Sowing* and *Raking*.

To the God *Robigus*, were celebrated Festivals call'd *Robigalia*; which were usually observed upon the 7. of the *Kalends* of *May*, to avert ⁸ the *Blasting* of the Corn.

Stercutius, *Stercutus*, or *Sterculius*, call'd likewise *Sterquilinus* and *Picumnus*, is the Rural God, who first invented the Art of ⁹ *Dunging* the Ground.

Proserpina, is the Goddess which presides over the Corn, ¹⁰ *when it is sprouted pretty high above the Earth*. We shall speak more of her, when we discourse concerning the *Infernal Deities*.

Nodosus or *Nodutus* is the God that takes Care of the ¹¹ *Knots* and the *Joints* of the *Stalks*.

Volusia, is the Goddess which takes care to fold the Blade round the Corn, before the Beard

¹ ab ἵππος equus. Apuleius *āfin.* aur. l. 3. ² Tertullian. *Apol.* ³ a ferendo nomen habet *Seia* ut ⁴ *Segetia* a *Segete*. *Plin.* l. 8. ⁵ cum *runcantur* agri. ⁶ cum *occantur* agri. *Servius* in *Georg.* l. *Pliny* l. 18 c. 29. ⁷ ita dicti à *Serendo* & *Sarriendo*. ⁸ ad avertendam a fatis *rubiginem*. ⁹ ita dicitur à *Stercore*. ¹⁰ cum super terram seges *proserpserit*. ¹¹ præponitur *Nodis* *Geniculisque* culmorum. breaks

breaks out, which ¹ foldings of the Blade contain the Beard, as Pods do the Seed.

Patelina, takes Care of the Corn, ² after it is broken out of the Pod, and appears.

The Goddess *Flora* presides over the Ear, when it ³ blossoms.

And *Lactua* or *Lactucina*, who is next to *Flora*, presides over the Ear when it begins ⁴ to have Milk.

And *Matuta* takes care that the Ear comes to a just *Maturity*.

Hosfilina was worship'd that the Ears of the Corn might grow ⁵ even, and produce a Crop proportionable to the Seed sown.

Tutelina or *Tutulina*, hath the *Tutelage* of Corn when it is reaped.

Pilumnus, who invented the Art of ⁶ Kneeding and Baking the Corn.

Mellona, invented the ⁷ Art of making Honey.

And *Fornax* is esteemed a Goddess; because before the Invention of Grinding the Wheat, the Bread Corn was parch'd in a *Furnace*. *Ovid* ⁸ makes mention of this Goddess.

These mean Deities are but the *Refuse* of the Gods. Let us leave them, and turn our Eyes to the Left Hand Wall in this *Pantheon*, where we shall see the Gods of the Sea.

¹ folliculorum *involucris* præficitur. ² cum spica patet postquam è folliculis emerit. ³ cum florescit. ⁴ lactescere. ⁵ ab *hosfire*, quod veterum lingua significabat idem quod *equare* Augustinus de Civitate jam laudatus. ⁶ a *pilando*, id est, condensando & farinam subigendo. Vide Serv. in *Æneid.* 9. ⁷ Artem mellificii excogitavit.

⁸ *Facta Dea est Fornax, lati fornace coloni*

Orant, ut vires temperet illa juas.

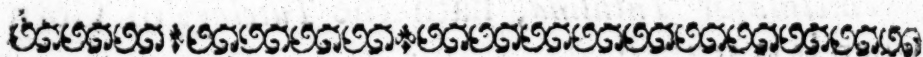
Fast. l. 6.

A Goddess *Fornax* is, and her the Clowns adore,
That they may've kindly Batches by her Pow'r.



PART III.

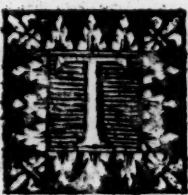
Of the Gods of the SEA.



CHAP. I.

SECT. I.

Neptune, *His Name and Descent.*

P.  HIS is a glorious and beautiful Scene. Are those the *Gods of the Waters*? Are these the *Marine Gods*, whose numerous Companies are carried all over the liquid Plains of the Sea in Shells?

M. Those are the *Gods*, the *Presidents*, the *Princes* of the vast Finny Regions, and the Moderators of the flowing Waves.

P. And who is that *King*, with black Hair, and blue Eyes, who holds a Scepter in his right-Hand, like a Fork with three *Tines*, and is so beautifully array'd in a Mantle of *Azure*, clasping his left-Hand round his Queen's Waist? He stands upright
in

in his Chariot which is a large Escollop-shell drawn by Sea-Horses, and before him swims Triton, who was his Son, his Companion, and his Trumpeter? See *Plate the Fifth*, p. 110.

M. It is Neptune; whose Name is derived by the change of a few Letters from the Word ¹ *Nubo*, which signifies to *cover*; because the Sea encompasses, embraces, and, *as it were*, covers the Land. Or, as others believe, he is so call'd from the Egyptian Word (*Neptben*) which signifies the Coasts and Promontories, and other Parts of the Earth which are washed by the Waters. So that ² *Tully* who derives Neptune à *Nando*, from swimming, is either mistaken, ³ or the place is corrupt.

It is Neptune, I say, the Governour of the Sea, the Father of the Rivers and the Fountains, and the Son of Saturn by Ops. His Mother preserved him from the devouring Jaws of Saturn, (who, as we remarked above, eat up all the Male-Children that were born to him) by giving Saturn a young Foal to eat in his stead. In Greek he is call'd Ποσειδών [*Poseidon*] because he so ⁴ binds our Feet that we are not able to walk within his Dominions, that is, on the Water.

When he came to Age, Saturn's Kingdom was divided by Lot, and the Maritime parts fell to him. He and Apollo, by Jupiter's Command, were forced to serve Laomedon, in building the Walls of Troy; because he and some other Gods had plotted against Jupiter. Then he took ⁵ *Amphitrite* to Wife,

¹ a *nubendo*, quod mare terras obnubat. Varro. ² Tullius de Nat. Deor. l. 2. ³ Lipsius & Bochartus. ⁴ qui ποσὶ δεσμεύει, hoc est, pedibus vinculum injicit, ne pedibus aquas ambulemus. Plato in Cratylō. ⁵ Dicitur ἀμυττεῖν, πρὸς τὸ ἀμυττεῖσθαι, a circumterendo, quod terram mare circumterat.

who refus'd a long time to hearken to his Courtship, and comply with his Desires, but at last by the Assistance of a Dolphin, and by the Power of Flattery, he gained her. To recompense which Kindness, the Dolphin was placed among the Stars, and made a Constellation. Neptune had two other Wives besides: *Salacia*, so named from *Salum*, the Sea, ¹ or the Salt Water towards the lower part and bottom of the Sea. And *Venilia*, so named from *veniendo*; because the Sea goes and comes with the Tide; it ebbs and flows by Turns.

¹ Augustinus de Civitate Dei.

S E C T. II. Actions of Neptune.

TH E Poets tell us, that Neptune produced a ¹ Horse in Attica, out of the Ground, ² by striking it with his Trident. Whence he is call'd *Hippius*; and ³ *Hippodromus*: and is esteemed the President over the Horse Races: At his ⁴ Altar in the Circus of Rome, Games were instituted, in which they represented the ancient Romans, by Violence carrying away the Sabine Virgins. His Altar was under Ground and he was sacrificed unto by the Name of ⁵ *Consus*, the God of Counsel: which for the most part ought to be given privately; and therefore the God *Consus* was worshipp'd in an obscure and private place. The solemn Games ⁶ *Consualia*, which were celebrated in the Month

¹ Sophocl. in Oedip.

² ——— *Magno percussâ tellure Tridente.*

With his huge Trident having struck the Ground.

Virg. Georg. l. 1.

³ ab ἵππος, equus, & δρόμος, cursus. Pindar. Ode 1. Isthm. Var. ap. Lil. Gyr. ⁴ Dion. Halic. l. 2. ⁵ a consilio dando. Servius Æneid. 8. ⁶ Plut. in Romulo. Dion. Halic. l. 1.

of

of March, were instituted in Honour of Neptune, whose other Name was, as I have said, *Consus*. At the same time the Horses left working, and the Mules were adorned with Garlands of Flowers.

Hence also it comes that the Chariot (as you see) of Neptune, is drawn by *Hippocampi*, or Sea-Horses, as well as sometimes by *Dolphins*. Those Sea-Horses had the Tails of Fishes, and only two Feet; which were like the two Fore-feet of a Horse; according to the Description of them in *Statius*, and this is the reason why *Virgil* calls them two footed Horses. Neptune guides them and goads them forward with his Trident, as it is prettily expressed in *Statius*.

It was therefore *Neptune's* peculiar Office not only to preside over and govern Horses both by Land and by Sea, but also the Government of Ships were committed to his Care, and were always safe under his Protection, for whenever he

Illic Ægeæ Neptuneus gurgite fessos

In portum deducit equos, prior haurit habenas

Ungula, postremi solvuntur in æquora pisces.

Theb. 2.

God Neptune's Steeds to rest are set up here,

In the Ægean Gulph, whose Fore-parts Harness bear
Their hinder parts Fish shap'd.

magnum qui piscibus æquor,

Et juncto bipedum curru metitur equorum.

Georg. l. 4.

Through vast Seas he glides,

Drawn by a Team half Fish half Horse he rides.

triplici telo jubet ire jugales.

Illi spumiferos glomerant à pectore fluctus,

Pone natant, delentque pedum vestigia caudâ. *Achil. l. 1.*

Shaking his Trident, urges on his Steeds,

Who with two Feet beat from their brawny Breasts

The foaming Billows; but their Hinder parts

Swim, and so smooth again the curling Surge.

Homer in hymn. Sil. Ital. l. 1.

rides

¹ rides upon the Waters, the Weather immediately grows fair and the Sea calm.

*Tumida aquora placat,
Collectasque fugat nubes, solemque reducit.*

Æn. l. i.

He smooth'd the Sea.

Dispell'd the Darkneſs, and reſtor'd the Day.

*equora poſtquam
Proſpiciens genitor, Cœloque inveltus aperto,
Flectit equos, curruque volans dat lora ſecundo.
Subſidunt undæ, tumidumque ſub axe tonanti
Sternitur æquor, aquis fugiunt vaſto atbere nimbi.*

Where e'er he guides

His ſinny Courſers, and in Triumph rides,
The Waves unruffle, and the Sea ſubſides.

}

S E C T. III. *Sons of Neptune.*

THE moſt remarkable of his Children were
Phorcus or *Phorcys*, and *Proteus*.

Phorcus was his Son ¹ by the Nymph *Theſea*: He was vanquiſh'd by *Atlas*, and drown'd in the Sea: his ſurviving Friends ſaid that he was made a *Sea God*, and therefore they worſhipp'd him. We read of another *Phorcus*, ² who had three Daughters, they had but one Eye between them all, which they all could uſe. When any one of them deſired to ſee any thing, ſhe fixed the Eye in her Forehead, in the ſame manner as you fix a Diamond in a Ring; when ſhe had uſed it, ſhe pulled the Eye out again, that her Siſters might have it: thus they all uſed it as there was occaſion. *Proteus*, his other Son, was the ³ *Keeper of the Sea-Calves*; his Mother was the Nymph *Phœnice*. ⁴ He could

¹ Var. ap. Nat. Com. ² Palaphat in fab. ³ Phocæum ſeu Vitulorum marinorum paſtor, Tzetz. chil. 2. hiſt. 44. ⁴ Ovid. Metam. 8.

convert himself into all sorts of Shapes: sometimes he could flow like the Water, and sometimes burn like the Fire; sometimes he was a Fish, a Bird, a Lion, or whatsoever he pleas'd: Nor was this wonderful Power enjoyed by *Proteus* alone. For *Vertumnus*, one of the Gods of the Romans, had it: ¹ his Name shews it, as we observed before in the Story of *Pomona*. And from this God *Vertumnus*, comes that common Latin Expression, *Benè* or *malè vertat*, may it succeed well or ill; because it is the Business of the God *Vertumnus*, to ² preside over the Turn of Things, which happen according to Expectation: tho' oftentimes what we think good is found in the Conclusion [*male vertere*] to be worse than was expected; as that Sword was, ³ which *Dido* receiv'd from *Aeneas*, with which she afterwards kill'd her self.

Neptune endued *Periclimenus* *Nestor's* Brother with the same Power, ⁴ who was afterwards kill'd by *Hercules* in the shape of a *Fly*; for when he fought against *Neleus*, a *Fly* tormented him and stung him violently; when *Pallas* discover'd to *Hercules* that this *Fly* was *Periclimenus*, he kill'd him.

Neptune gave the same Power to *Metra*, *Mestra* or *Mestre*, the Daughter of *Erisichthon*; she obtain'd this Reward from him, because he had

¹ *Vertumnus dictus est a vertendo.* ² *rebus ad opinata revertentibus præesse.* Donatus in Terent.

³ ——— *ensemque recludit*

Dardanum, non hos quæsitum munus in usus. Virg. *Æn.* 4.

——— The Trojan Sword unsheath'd,
A Gift by him not to this Use bequeath'd.

⁴ Homer in *Odyss.* l. 11.

debauch'd her; ¹ by which Power she was enabled to succour her Father's insatiable Hunger.

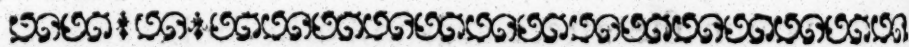
For the same Cause *Cænis*, a Virgin of *Thessaly*, obtain'd the same, or rather a greater Power from *Neptune*. For he gave her Power to change her Sex, and made her invulnerable; she therefore turn'd her self into a Man, and was call'd *Cæneus*: ² she fought against the *Centaurs*, till they overwhelm'd her with a vast Load of Trees, and buried her alive: After which, she was turn'd into a *Bird* of her own Name.

¹ *Nunc equa, nunc ales, modo bos, modo cervus abibat, Præbatque avido non iusta alimenta parenti.* Ovid. Met. 8.

Now Hart-like, now a Cow, a Bird, a Mare:

She fed her Father with ill purchas'd Fare.

² Ovid Metam. l. 18.



C H A P. II.

Triton, and the other Marine Gods.

TRiton was the ¹ Son of *Neptune* by *Amphitrite*: He was his Father's ² Companion, and ³ Trumpeter. Down to his Navel he resembles a Man; but his other Part is like a Fish. His two ⁴ Feet are like the Fore feet of a Horse: his Tail is cleft, and crooked, like a Half-Moon, and his Hair resembles wild Parsly. Two Princes of *Parnassus* (⁵ *Virgil*

¹ Hesiod in Theogon. ² Stat. 6. Theb. ³ Virgil. Æn. 1.

⁴ Apollon. Argon. 4.

⁵ *Hunc vehit immanis Triton, & cœrula concha
Exterrens freta: cui laterum tenus hispida nanti,
Frons hominem præfert, in pristim desinit alvus.*

Spumea semifero sub pectore murmurat unda. Æneid. 10.

and

and ¹ Ovid) give most elegant Descriptions of him.

Oceanus, another of the *Sea Gods*, ² was the Son of *Cælum* and *Vesta*; ³ who by the Ancients was call'd the *Father* not only of all the Rivers, but of the Animals, and of the very Gods themselves; for they imagined, that all the things in Nature took their Beginning from him. It is said, he begot of his Wife *Tethys*, three thousand Sons. The most eminent of which were,

Nereus, ⁴ who was nurs'd and educated by the *Waves*, ⁵ and afterwards dwelt in the *Ægean Sea*, and became a famous Prophefier. He ⁶ begat fifty Daughters by his Wife *Doris*, which Nymphs were call'd after their Father's Name, *Nereides*.

Him and his martial Train the *Triton* bears,
 High on his Poop the Sea-green God appears,
 Frowning, he seems his crooked Shell to sound,
 And at the Blast the Billows dance around.
 An hairy Man above the Waist he shews,
 A Porcpisce Tail beneath his Belly grows;
 And ends a Fish: his Breast the Waves divides,
 And Froth and Foam augment the murmuring Tides.
¹ *Caruleum Tritona vocat, conchaque sonanti
 Inspirare jubet, fluctusque & flumina signo
 Jam revocare dato. Cava buccina sumitur illi
 Tortilis in latum, qua turbine crescit ab imo
 Buccina voce replet sub utroque jacentia Phœbo.* Metam. I.
 Old *Triton* rising from the Deep he spies,
 Whose Shoulders rob'd with native Purple rise,
 And bids him his loud sounding Shell inspire,
 And give the Floods a Signal to retire.
 He his wreath'd Trumpet takes (as given in charge)
 That from the turning bottom grows more large:
 This when the *Numen* o'er the Ocean sounds,
 The East and West, from Shore to Shore rebounds.

² Hesiod. in Theogon. ³ Orph. in hymnis. Hesiod ibidem.

⁴ Horat. I. Carm. ⁵ Euripid. in Iphig. ⁶ Apol. 4.

Palæmon

Palæmon, and his Mother *Ino*, are also to be reckon'd among the Sea-Deities. They were made Sea-Gods on this Occasion: *Ino's* Husband *Atamas* was distracted, and tore his Son *Learchus* into Pieces, and dash'd him against the Wall: *Ino* saw this, and fearing lest the same Fate should come upon her self and her other Son *Melicerta*, she took her Son, and with him threw herself into the Sea; where they were made Sea-Deities: Nothing perish'd in the Waters but their Names; for their former Names were lost in the Waves, and they found new ones: She was call'd *Leucothea*, and he *Palæmon* by the *Greeks*, and *Portumnus* by the *Latins*.

Glaucus the Fisherman became a Sea-God by a more pleasant way. For when he pull'd the Fifth which he had caught, out of his Nets, and laid them on the Shore, he observed, that by touching a certain 'Herb; the Fish recover'd their Strength, and leap'd again into the Water. He wonder'd at so strange an Effect, and had a Desire to taste this Herb. ² When he had tasted it, he follow'd his Fish, and leaping into the Water, became a God of the Sea.

To these we may add the Story of *Canopus*, a God of the *Egyptians*; who, by the help of *Water*, gain'd a memorable Victory over the God of the *Chaldeans*. ³ When these two Nations contended about the Power and Superiority of their Gods, the Priests consented to bring these two Gods together that they might decide their Controversie: the *Chaldeans* brought the God *Ignis* (*Fire*) and the *Egyptians* brought *Canopus*; they set the two Gods near one another to Fight; *Canopus's* Belly was a

¹ Strab. 9. l. ² Ovid, *Metam.* 13. ³ Ruffin. l. 11. c. 26.

great Pitcher fill'd with Water, and full of Holes, but so stopped with Wax, that no Body could discern them. When the Fight began, *Fire*, the God of the *Chaldeans*, melted the Wax which stopp'd the Holes; so that *Canopus* with Rage and Violence assaulted him with Streams of Water, and totally extinguish'd, vanquish'd, and overcame him.



C H A P. III.

S E C T. I.

The Monsters of the Sea. The Syrens.

THERE were three *Syrens*, whose Parentage is uncertain, (tho' some say ¹ that they were the Off-spring of *Achelous* the River, and *Melpomene* the *Muse*) ² they had the Faces of Women, but the Bodies of flying Fish; they dwelt near the Promontory *Peloris* in *Sicily* (now call'd *Capo di Faro*) or in the Islands call'd ³ *Sirenussæ*, which are situate in the extreme Parts of *Italy*; where with the Sweetness of their singing, they allured all the Men to them, that sail'd by those Coasts: and when by their Charms they brought upon them a deed Sleep, they drown'd them in the Sea, and afterwards took them out and devoured them. Their Names were *Parthenope*, (who died at *Naples*, for which Reason that City was formerly call'd ⁴ *Parthenope*) *Ligea* and *Leucosia*.

That their Charms might be easilier receiv'd and make the greater Impression on the Minds of the

¹ Nicand. Metam. 3. ² Ovid. Metam. 3. ³ Strabo l. 5.
⁴ Idem l. 1. Hearers,

Hearers, they used musical Instruments with their Voices, ¹ and adapted the matter of their Songs to the Temper and Inclinations of the Hearers. ² With some Songs they inticed the Ambitious, with others the Voluptuous, and with other Songs they drew on the Covetous to their Destruction.

P. What then, could no Passengers ever escape this Plague?

M. History mentions only two, *Ulysses* and *Orpheus*, who escap'd. ³ The first was forewarn'd of the Danger of their charming Voices by *Circe*; wherefore he stopp'd the Ears of his Companions with Wax, and was himself fast bound to the Mast of the Ship: by which means he safely pass'd the fatal Coasts. ⁴ But *Orpheus* overcame them in their own Art, and evaded the Temptations of their murdering Musick, by playing upon his Harp, and singing the Praises of the Gods so well, that he out did the *Syrens*. The Fates had ordain'd that the *Syrens* should live till Somebody who pass'd by heard them sing, and yet escap'd alive: When therefore they saw themselves overcome, they grew desperate, and threw themselves headlong into the Sea, and were turned into Stones. Some write, that they were formerly Virgins, *Proserpina's* Companions; who sought every where for her when she was stolen away by *Pluto*; but when they could not find her, they were so grieved, that they cast themselves into the Sea, and from that time were changed

¹ Homer Odyss.

² *Monstra Maris Syrenes erant, quæ voce canora Quaslibet admissas detinuere rates.* Ovid. de art. amand. l. 3. *Syrens* were once Sea Monsters, meer Decoys, Trepanning Seamen with their tuneful Voice.

³ Homer Odyss. 1. ⁴ Apollon. Argon.

into Sea Monsters. ¹ Others add, that by *Juno's* Persuasion they contended in Musick with the Muses, who overcame them, and to punish their Rashness, cut off their Wings; with which they afterward made for themselves Garlands.

P. What did the Poets signify by this Fiction?

M. That the ² *Minds of Men are deposed from their proper Seats and States by the Allurements of Pleasure.* It corrupts them. There is not a more deadly Plague in Nature to Mankind than Voluptuousness. Whoever addict's himself altogether to Pleasures, loses his Reason, and is ruin'd; and he that desires to decline their Charms, must stop his Ears, and not hearken to them; but must hearken to the Musick of *Orpheus*, that is, he must observe the Precepts and Instructions of the *Wise*.

Now turn your Eyes to those other Two Monsters, who are call'd *Scylla* and *Charybdis*.

¹ Pausan in Bæot.

² Voluptatum illecebris mentem è sua sede & statu dimoveri. Cicero Paradox. I. de senecture.

S E C T. II.

Scylla and Charybdis.

THE Description of *Scylla* is very various; for some say ¹ she was a most beautiful Woman from the Breasts downward, but had six Dogs Heads. Again, others say, that in her upper Parts she resembled a Woman, in her lower, a Serpent and a Wolf. But whatever her Picture was, ² every Body says she was the Daughter of *Phorcus*. She

¹ Homer Odyss. ² Apollon. 4. Argon,

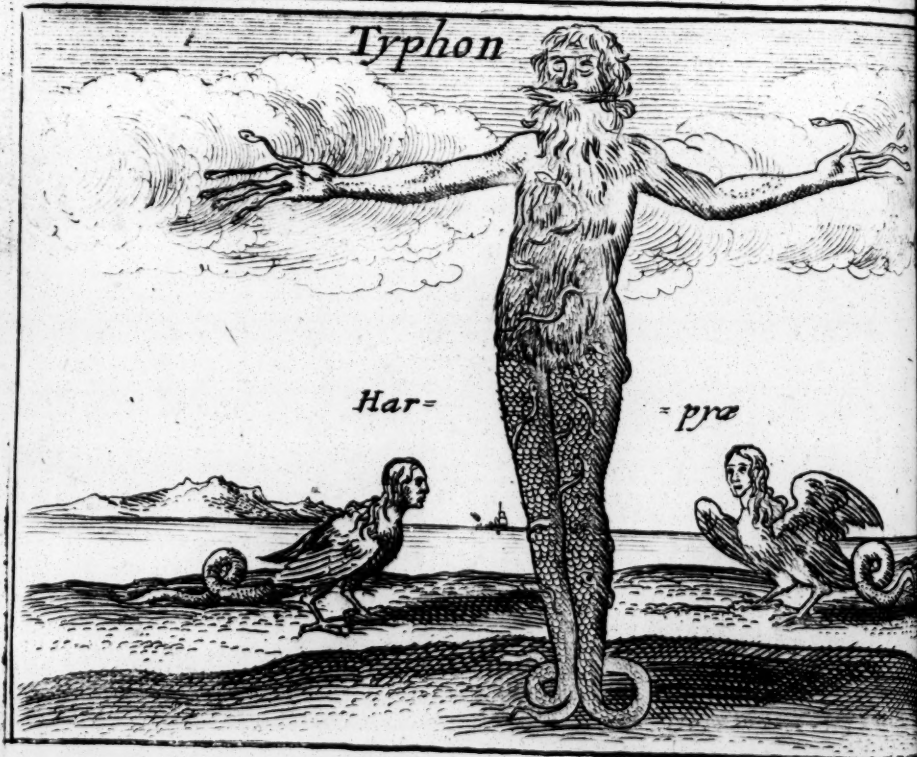
was courted by *Glaucus*, and admitted his Embraces, whereupon *Circe*, who passionately lov'd *Glaucus*, and could not bear that *Scylla* was preferr'd before her by *Glaucus*, ¹ poison'd with venomous Herbs those Waters, in which *Scylla* us'd to wash her self: *Scylla* was ignorant of it, and according to her Custom, went into the Fountain, and when she saw that the lower Parts of her Body were turned into the Heads of Dogs; being extremely grieved that she had lost her Beauty, she cast herself headlong into the Sea, where she was turned into a Rock, infamous for the many Shipwrecks which happen there; which Rock is still seen in the Sea which divides *Italy* from *Sicily*, between *Messina*, a City of *Sicily*, and *Rhegium* (now call'd *Reggio*) in *Calabria*. This Rock is said to be surrounded with Dogs and Wolves, who devour the Persons who are cast away there: But hereby is meant only, that when the Waves, by a violent Storm, are dashed against this great Rock, the Noise a little resembles the barking of Dogs, and the howling of Wolves.

P. You said that *Scylla* was the Daughter of *Phorcus*. But, was not she rather the Daughter of *Nisus*, King of *Megara*?

M No, that *Scylla* was another Woman; for *Scylla*, ² the Daughter of King *Nisus*, was in love with *Minus* who besieg'd her Father in the City *Megara*: She betrayed both her Father and her Country to him by cutting off the fatal Lock of purple Hair, in which were contain'd her Father's and her Country's Safety, and sent it to the Be-

¹ Myro Prian. l. 3. rerum Messan. ² Pausanias in Atticis.

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sieger. *Minos* gain'd the City by it, but detested *Scylla's* Perfidiousness, and hated her: She could not bear this Misfortune, but was changed into a *Lark*. *Nisus* her Father, was likewise changed into a *Spar-Hawk*, which is call'd *Nisus*, after his Name; and this *Spar-Hawk*, as if as he yet sought to punish his Daughter's great Baseness, still pursues the *Lark* with Fury to devour her.

Charybdis is a vast Whirlpool in the *Sicilian* Sea, over against *Scylla*, which swallows down whatsoever comes within its Circle, and vomits it up again. They say, that this *Charybdis* was formerly a very ravenous Woman, who stole away *Hercules's* Oxen, for which Theft *Jupiter* struck her dead with Thunder, and then turn'd her into this Gulph. You will find an elegant Description of these two Monsters, *Scylla* and *Charybdis* in *Virgil*.

¹ Virg. Georg. 5.

² *Dextrum Scylla latus, laevum implacata Charybdis
Obsidet, atque imo Barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, & sydera verberat undâ.
At Scyllam cæcis cohibet spelunca latebris
Ora exertantem, & naves in saxa trahentem.
Prima hominis facies & pulchro pectore virgo,
Pube tenus postrema immani corpore Pristis,
Delphinum caudas utero commissa luporum.* *Æneid* l. 3.
Far on the Right her Dogs foul *Scylla* hides:
Charybdis roaring on the Left presides,
And in her greedy Whirlpool sucks the Tides.
Then sucks them from below; with Fury driv'n
The Waves mount up, and wash the Face of Heav'n.
But *Scylla* from her Den, with open Jaws,
The sinking Vessel in her Eddy draws,
Then dashes on the Rocks: a human Face,
And Virgin-Bosom hide the Tail's Disgrace;
Her Parts obscene below the Waves descend,
With Dogs enclosed; and in a Dolphin end.

P. What do these Fables of *Scylla* and *Charybdis*, represent to us ?

M. They represent to us Lust and Gluttony, monstrous Vices, which render our Voyage through this World extremely hazardous and perilous. Lust, like *Scylla*, engages unwary Passengers by the Beauty and Pomp of her Outside ; and when they are entangled in her Snares, she tortures, vexes, torments and disquiets 'em with a Rage and Fury, which exceeds the Madness of Dogs, or the Ravenousness of Wolves. Gluttony is a *Charybdis*, a *Gulph*, a *Whirlpool*, that is insatiable. It buries Families alive, and devours Estates, and consumes Lands and Treasure, and sucks up all Things. They are neighbouring Vices, and, like *Scylla* and *Charybdis*, are but little distant from each other ; nay, they are seldom separate, but act with united Forces. For you will not easily find a Man, who is greatly addicted to the *Luxury of eating and drinking*: who is not also a Slave to the *Luxury of Concupiscence*, and besmear'd with the sordid Filth of base Pleasures, and wholly given up to the most vile and impudent Lusts.

But it is now time to consider the Place in which the Wicked are tormented eternally ; or rather to cast down our Eyes upon it, in the lower Apartment of this *Pantheon* ; where the *Infernal Gods* are painted. We will take only a transitory View of this Scene, since it will be very unpleasant to stay long in so doleful, so sad a Place.



PART IV.

Of the Infernal Deities.

CHAP. I.

A View of Hell.

P.  Wondrous! What a horrid and dismal Spectacle is here!

M. You must imagine that we are now in the Confines of *Hell*. Prithee, come along with me. I will be the same Friend to you, which the ¹ *Sybil* was to *Æneas*. Nor shall you need a *golden Bough* to present to *Proserpine*. You see here painted those Regions of *Hell* of which you read a most elegant Description in ² *Virgil*. The Passage that leads to these in-

¹ Virg. *Æneid*. 6.

² *Spelunca alta fuit, vastoque immaris biatu,
Scrupea, tuta lacu nigro, nemorumque tenebris:*

fernal Dominions was a wide dark Cave, thro' which you pass by a steep rocky Descent, till you arrive at a gloomy Grove, and an unnavigable Lake called 'Avernus, from whence such poysonous Vapours arise, that no Birds can fly over it, for in their Flight they fall down dead, being poysoned with the Stench of it.

P. But what Monsters are those which I see placed at the ² very Entrance of Hell.

M. Virgil will tell you ³ what they are. They are

*Quam super haud ullæ poterant impune volantes
Tendere iter pennis: talis sese halitus atris
Faucibus effundens, supera ad convexa ferebat:
Inde locum Graii dixerunt nomine Avernum.*

Æn. 6.

Deep was the Cave, and downward as it went
From the wide Mouth, a rocky rough Descent;
And here th' Access a gloomy Grove defends,
And there th' unnavigable Lake extends.
O'er whose unhappy Waters, void of Light,
No Bird presumes to steer his airy Flight;
Such deadly Stenches from the Depth arise,
And steaming Sulphur which infects the Skies.
Hence do the Grecian Bards their Legends make,
And give the Name *Avernus* to the Lake.

² Avernus dicitur quasi ἄρνῶ, id est, sine avibus, quod nullæ volucres lacum illum, ob lethiferum halitum, præter volare salvæ possent.

³ Vestibulum ante ipsum, primisque in faucibus Orci

³ Luctus & ultrices posuere cubilia curæ.

*Pallentesque habitant morbi, tristisque Senectus,
Et Metus, & malesuada Famos, & turpis Egestas,
(Terribiles visu formæ) Lethumque Laborque.*

*Tum consanguineus Lethi Sopor, & mala mentis
Gaudia, mortiferumque adverso in limine Bellum:
Ferretque Eumenidum thalami, & Discordia demens
Vipercum crinem vittis innixa cruentis.*

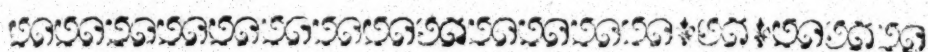
Æneid l. 6.

Just in the Gate, and in the Jaws of Hell,
Revengeful Cares and sullen Sorrows dwell;
And pale Diseases, and repining Age;
Want, Fear and Famine's unrelaxed Rage.

those

those fatal Evils which bring Destruction and Death upon Mankind, by the Means of which, the Number of the Inhabitants of these dark Regions is greatly augmented: and these Evils are Care, Sorrow, Diseases, old Age, Frights, Famine, Want, Labour, Sleep, Death, Stings of Conscience, Force, Fraud, Strife and War.

Here Toils and Death, and Death's Half-Brother, Sleep, (Forms terrible to view) their Centry keep,
With anxious Pleasures of a guilty Mind,
Deep Frauds before, and open Force behind:
The Furies iron Beds, and Strife that shakes
Her hissing Tresses, and unfolds her Snakes.



CHAP. II.

Charon. *The Rivers of Hell.* Cerberus.

P. **W**HO is that nasty, old, decay'd, long-bearded Fellow? Or what is his Name?

M He is the *Ferry-man of Hell*, his Name is *Charon*, which Word denotes ¹ the ungracefulness of his Aspect. In the Greek Language he is called Περθμεύς [*Porthmeus*] that is *Portitor*, Ferry-man. You see his Image painted by the Pencil; but you may read a more beautiful and elegant Picture of him drawn by the Pen of ² *Virgil*.

P. Why does he tarry with his Boat here?

¹ Charon quasi Acharon, id est, sine gratia, ab *a* non, & *χρησις* gratia.

² Portitor has horrendus aquas, & flumina servat
Terribili squalore Charon: cui plurima mento
Canities inculta jacet: stant lumina flammâ:
Sordidus ex humeris nodo dependet amictus.

M. Totake and carry over to the other side of the Lake, *the Souls of the Dead*: which you see flocking on the Shores in Troops. Yet he takes not all promiscuously, who come; but such only whose Bodies are bury'd when they die. ' For the *unbury'd* wander about the Shores an hundred Years, and then are carried over. But first they pay *Charon* his Fare, ' which is at least a Halfpenny.

P. Those three or four Rivers (if my Eyes do not deceive me) must be pass'd over by the Dead, must they not?

M. Yes. The *first* of 'em is *Acheron*, ' which receives them when they come first. This *Acheron* was the Son of *Terra* or *Ceres*, born in a Cave, and conceiv'd without a Father. And because he could not endure Light, ' he ran down to Hell, and was changed into a River, whose Waters are extreme bitter.

The *second* is *Styx*, which is a Lake rather than a River, ' and was formerly the Daughter of *Oceanus*,

*Ipse ratem conto subigit, velisque ministrat,
Et ferrugineâ subvectat corpora cymbâ,
Fam senior: sed cauda Deo, viridisque senectus.* *Æneid. 6.*

There *Charon* stands, who rules the dreery Coasts:

A sordid God, down from his hoary Chin

A length of Beard descends, uncomb'd, unclean:

His Eyes like hollow Furnaces on fire,

A Girdle foul with Grease binds his obscene Attire.

He spreads his Canvass, with his Pole he steers,

The Freights of flitting Ghosts in his thin Bottom bears.

He look'd in Years; yet in his Years were seen

A youthful Vigour, and autumnal Green.

' *Centum errant annos, volitant hæc littora circum;*

Tum demum admissi, stagna exoptata revisunt.

A hundred Years they wander on the Shore,

At length, their Penance done, are wafted o'er.

' *Lucian de Lust.* ' *Plato in Phædone.* ' *Pausan in Atticis.*

' *Hesiod in Theogon.*

and

and the Mother of the Goddess *Victoria* by *Acheron*. When *Victoria* was on *Jupiter's* Side in his War against the Giants, she obtain'd this Prerogative for her Mother, that no Oath that was sworn among the Gods by her Name, should ever be violated: For if any of the Gods broke an Oath sworn by *Styx*, they were banished from the Nectar and the Table of the Gods, 'a Year and nine Days. This is then the *Stygian Lake*: by which, ' when the Gods swear, they observe their Oath with the utmost Scrupulousness.

The *third River*, *Cocytus*, flows out of *Styx* with a lamentable groaning Noise; and imitates the Howling, and encreases the Exclamations of the Damned.

Next comes *Phlegethon* or *Periplegethon*, so called because it swells with *Waves of Fire*, and all its Streams are *Flames*.

When the Souls of the Dead have pass'd over these four Rivers, they are afterwards carry'd to the Palace of *Pluto*: where the Gate is guarded by a Dog with three Heads, whose Body is cover'd in a terrible manner with Snakes, instead of Hair. This Dog is the Porter of Hell, ' begotten of *Echidna* and the Giant *Typhon*, and is described by ' *Virgil* and

¹ Serv. in *Æneid*. 6.

² *Dii cujus jurare timent & fallere numen.*

The sacred Stream which Heav'n's imperial State
Attests in Oaths, and fears to violate.

³ αλέγω ardeo, quod undis intumeat igneis, flammeosque
fluctus evolvat. ⁴ Hesiod in *Theogon*.

⁵ *Cerberus hac ingens latratu regna trifauci*

Personat adverso recubans immanis in antro

Æn. 6.

Stretch'd in his Kennel, monstrous *Cerb'rus* round

From triple Jaws make all these Realms resound.

by ¹ *Horace*. But from him let us pass to the Prince and Princess of Hell, *Pluto* and *Proserpine*.

¹ *Cessit immanis tibi blandienti*

Fanitor aula

Cerberus : quamvis furiale centum

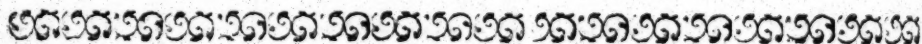
Muniant angues caput ejus ; atque

Spiritus teter, saniesque manat

Ore trilingui.

L. 3. Odar. II.

Hell's grisly Porter let you pass,
And fawn'd and listned to your Lays.
The Snakes around his Head grew tame,
His Jaws no longer glow'd with Flame,
Nor triple Tongue was stain'd with Blood ;
No more his Breath with Venom flow'd.



CH A P. III.

S E C T. I.

P L U T O.

THIS is *Pluto*, the *King of Hell* ; ¹ begotten of *Saturn* and *Ops* ; and the Brother of *Jupiter* and *Neptune*. He has these *infernal* Dominions attributed to him, not only because in that Division of his Father's Kingdom, mention'd before, the *Western* Parts fell to his Lot ; but also, as some say, ² because the Invention of burying, and of honouring the Dead with *funeral Obsequies*, proceeded from him. For the same Reason he is thought ³ to exercise a *Sovereignty* over the Dead. Look upon him : He sits on a Throne cover'd with Darknests :

¹ *Diodor. Siculus. 4. Bibl.* ² *Idem apud Liliu Gyr*
³ *Euripid, in Phœn.*

and discover, if you can, his Habit, and the Ensigns of his Majesty more narrowly. [See p. 276.]

P. I see him, tho' in the midst of so much Darkness; and can distinguish him easily. ' He holds a Key in his Hand instead of a Scepter, ' and is crown'd with Ebony.

M. Sometimes I have seen him ' crown'd also with a Diadem; ' sometimes with the Flowers of *Narcissus*, (or *white Daffodils*) and sometimes with *Cypress-Leaves*, because these Plants greatly please him; and especially the *Narcissus*, because he stole away *Proserpine* when she gather'd that Flower, as I shall shew presently. Very often a ' Rod is put into his Hand in the place of a Scepter, with which he guides the Dead to Hell. ' And sometimes he wears a Head-piece, which ' makes him invisible. His Chariot and Horses are of a *black* Colour, and ' when he carry'd away *Proserpine*, he rode in it. But if you would know what those Keys signifie, which he has in his Hands, the Answer is plain, that when once the Dead are receiv'd into his Kingdom, the Gates are lock'd against them and ' there is no *Regress* thence into this Life again.

P. Why is he call'd *Pluto*?

M. I'll tell you that, and also the Meaning of the rest of his Names.

¹ Pausan in pr. Iliac. ² Martian. ³ Lil Gyrالد. ⁴ Varr. apud eundem. ⁵ Pind. in Od. ⁶ Homer 5 Iliad. ⁷ Hygin. Astron. Poet. ⁸ Ovid 5 Metam.

⁹ ——— *Facilis descensus Averni,*

Sed revocare gradum, superasq; evadere ad auras,

Hoc opus, hic labor est.

Virg. 6 *Æneid.*

To th' Shades you go a down-hill easie Way,

But to return, and re-enjoy the Day,

That is a Work, a Labour. ———

His Greek Name *Pluto* or *Plouton*, as well as his Latin Name *Dīs* signifies Wealth. The Reason why he is so call'd, is because all our Wealth comes from the lowest and most inward Bowels of the Earth: And because, as *Tully* writes, ¹ all the natural Powers and Faculties of the Earth are under his Direction; for all Things go to the Earth, and proceed from thence.

The Name *ᾍδης* [*Hades*] by which he is called among the Greeks, ² signifies *dark, gloomy* and *melancholy*: or else, as ³ others guess, *invisible*; because he sits in Darkness and Obscurity: His Habitation is melancholy and lonesome, and he seldom appears to open View.

He is likewise call'd ⁴ *Agēfilaus*, because he leads People to the infernal Regions: and sometimes ⁵ *Agelastus*, because it was never known that *Pluto* laugh'd.

His Name *Februus* comes from the old Word *Februo*, to *purge by Sacrifice*: because *Purgations* and *Lustrations* were used at Funerals. Whence the Month of ⁶ *February* receives also its Appellation: at which Time especially the Sacrifices call'd *Februa* were offer'd by the *Romans* to this God.

He is called *Orcus* and *Ouragus*, as some say, ⁷ because he excites and hastens People to their Ruin and Death: but others think that he is so named

¹ πλῦτος, divitiæ. ² Terrena vis omnis ac natura ipsi dicata credebatur. Tull. l. 2. de Nat. Deor.. ³ ᾍδης quasi ἄειδής, id est, triste, tenebrosum. ⁴ aut quasi ἀόρατος, quod videri minime posset, aut ab ἀ privante, & ἰδέναι videre. Socr. ap. Plut. Phurnut. Gaza ap. Lil. Gyr. ⁵ παρὰ τὸ ἀγεῖν τὰς λαῖς, a ducendis populis ad inferos. ⁶ ab ἀ non & γιλάω rideo, quod sine risu fit. ⁷ Ovid Fastorum, l. 2. ⁸ Orcus quasi Urgus & Ouragus ab urgendo, quod homines urgeat in interitum. Cic. in Verrem 6.

because, like one that brings up the Rear of an Army, he attends at the last Moments of Mens Lives.

We find him sometimes call'd *Quietus*, because by Death he brings Rest to all Men.

He is call'd *Summanus*, that is, the ³ Chief of all the infernal Deities, the principal Governour of all the Ghosts and departed Spirits. The Thunder that happens in the Night is attributed to him : whence he is commonly stiled also, the *Infernal Jupiter*, the *Stygian Jupiter*, the *Third Jupiter* ; as *Neptune* is the *Second Jupiter*.

P. What was the Office and Power of *Pluto* ?

M. If you don't fully understand that from what has been said already, the *Fates* will tell you that he ⁴ presides over Life and Death ; that he not only governs the departed Spirits below, but also can lengthen or shorten the Lives of Men here on the Earth, as he thinks fit.

¹ *Overgryds* eum significat qui agmen claudit ; simili modo Pluto postremum humanæ vitæ actum excipit Guthr. Lib. 1. c. 4. de jur. Man. ² quod morte quietem cunctis afferat. Festus. ³ quasi summus Deorum manium, Aug. de Civitate, l. 4.

⁴ ——— O maxime noctis

*Arbiter, umbrarumque potens, cui nostra laborant
Stamina, qui finem cunctis, & semina præbes
Nascendique vices alterna morte rependis,*

Qui vitam lethumque regis. — Claud. de Raptu Proserp.

Great Prince o'th' gloomy Regions of the Dead,
For whom we hourly move our Wheel and Thread:
Of Nature's Growth and End thou hast the Sway,
All Mortals Birth with Death thou dost repay ;
Who dost command 'em both ———



C H A P. IV.

P L U T U S.

I Join *Plutus* to *Pluto* (tho' *Plutus* be not an Infernal God) because their Names and Offices were very like and agreeable ; wherefore I will take this occasion to say something of him. For they are both of them *Gods of Riches* ; which are the Root of all Evil, and which Nature, our common Parent, hath placed near Hell, and indeed there is not a nearer Way to Hell, than to hunt greedily after Riches.

This *Plutus* was the Son ' of *Jason* or *Jasius* by *Ceres* : He was blind and lame, injudicious, and mighty timorous ; and indeed these Infirmities are justly ascribed to him ; for if he was not blind and injudicious, he would never pass by good Men, and heap his Treasures on the bad. He is Lame, for great Estates come slowly. He is Fearful and Timorous, because rich Men watch their Treasures with a great deal of Fear and Care.

! Hesiod in Theogon.

CHAP. V.

SECT. I.

PROSERPINE.

M. SHE, who sits next to *Pluto*, is the *Queen of Hell*, ¹ the *Infernal Juno*, ² the *Lady* (as the *Greeks* commonly call her) and the most beloved Wife of *Pluto*; ³ the Daughter of *Ceres* and *Jupiter*; she is call'd both *Proserpine* and *Libera*. *Jupiter*, her Father, begat her when he was disguised in the Shape of a Bull; and after she was born and grown up, ⁴ he debauch'd her himself in the Shape of a Dragon. ⁵ Whence it came to pass, that in the *Mysteries* of the *Sabazia*, a *Golden Snake* folded in a Circle, was produced; which, when any were initiated, were usually put into their Bosoms, and receiv'd again when it slid down from them below.

P. But by what Fate became *Proserpine* the Wife of this *black God*?

M. In this manner: when all the Goddesses refused to marry *Pluto*, because he was so deform'd: He was vexed at this Contempt and Scorn, and troubled that he was forced to live a single Life always; wherefore in a Rage he seated himself in his Chariot and arose on a sudden from a Den in *Sicily*; ⁶ he saw a Company of very beautiful Vir-

¹ Virg. *Æn.* 6. ² Δέσπονα, id est, Domina. Pausanias in *Arcad.* ³ Hesiod in *Theogon.* ⁴ Arnob. l. 5. ⁵ Eusebius *Præp. Evang.* ⁶ Cic. 6 in *Verrem.*

gins, gathering Flowers in the Fields of *Enna* (a beautiful Place, situated about the middle of the Island, and therefore call'd the Navel of *Sicily*.) One of them, *Proserpina*, pleas'd him above the rest, for she surpass'd 'em all in Beauty. He came raging with Love, and carry'd her with him from that Place; and on a sudden he sunk into the Earth near *Syracuse*. In the Place where he descended a Lake arose. And ¹ *Cicero* says, the People of *Syracuse* keep yearly Festivals, to which great Multitudes of both Sexes flock.

P. O poor Lady! I am troubled at her Misfortune; her Unhappiness moves my Compassion. But what follow'd?

M. The Nymphs, her Companions, were grievously affrighted, and fled away to any Place where they could expect Safety. In the mean Time *Ceres*, the Mother of *Proserpine*, comes; who by chance was absent when her Daughter was stoln: She seeks her Daughter amongst her Acquaintance a long Time, but in vain. Therefore in the next Place, she kindles Torches, by the Flame which bursts forth from the Top of the Mountain *Aetna*, and goes with them to seek her Daughter throughout the whole World: neither did she give over her vain Labour, till the Nymph *Arethusa* fully assur'd her, that *Proserpine* was stoln by *Pluto*, and carry'd down unto his Kingdoms. And then in great Anger she hastned and expostulated ² with *Jupiter*, concerning the Violence that was offer'd to her Daughter. In short, *Jupiter* promis'd to restore *Proserpine* again, if she had not yet tasted any Thing in *Hell*. *Ceres* went joyfully down, and *Proserpine*,

¹ 6 in *Verrem*. ² *Servius* in 1 *Georgic*.

full of Triumph and Gladness, prepared to return into this World; when one *Ascalaphus* discover'd that he saw *Proserpine*, while she walk'd in *Pluto's* Orchard, pluck a Pomegranate, and eat some Grains of it, whereupon *Proserpine's* Journey was immediately stopp'd. *Ceres*, her Mother, amaz'd at this new Mischance, and incens'd at the fatal Discovery of *Ascalaphus*, turn'd him into an Owl, a Bird of an ill Omen, and unlucky to all who see it. But at last, by the Importunity of her Prayers to *Jupiter*, she extorted this Favour from him, that he should give leave¹ that *Proserpine* might live half the Year, at least, with her in the *Heavens*; and the other half below in *Hell* with her Husband. *Proserpine* afterwards lov'd this disagreeable Husband so much, that she was jealous; and changed *Mentha*, who was his Mistress, into Mint, an Herb of her own Name.

¹ *Et Dea regnorum Numen commune duorum,
Cum matre est totidem, totidem cum conjuge menses, Ov. Met. 5.*
The Goddess now in either Empire sways,
Six Months with *Ceres*, six with *Pluto* stays.

S E C T. II.

An Explication of the Fable.

P. **Y**OU have told a very pretty Story. Pray, what is the Signification of it?

M. The Signification of it is this, ¹ *Ceres* is the *Earth*, and her Daughter *Proserpine* the Fertility of the *Earth*; or rather ² the Seed by which it is fertile.

¹ Var. apud Augustinum 7 de Civitat. ² Euseb. 1. de præp. Evang.

Which Seed lies buried in the Ground in the Winter, but in the Summer breaks forth and becomes Fruit. Thus *Proserpine* (the Emblem of this Seed) lives half of the Year in Hell, and the other half in Heaven. Others explain this Fable so as by it to signify the *Moon*, which is hid from us in the Hemisphere of the Countries beneath us, as long as it shines to us in our own.

Some believe that *Hecate* is the same with *Proserpine*. And if you are willing to follow their Opinion, you must call to mind what I said before, where I discoursed of *Diana*.

Let us now turn our Eyes towards the *Tribunal* of Pluto; where you see in that dismal Picture, continual Trials, and all Persons, as well the Accusers as the Offenders, that have been formerly wicked in their Lives, receive their Deaths impartially from the three *Fates*; after Death they receive their Condemnation impartially from the three *Judges*; and after Condemnation, their Punishment impartially from the three tormenting *Furies*.

C H A P. VI.

The F A T E S.

P. **W**HERE are those *Fates*? Shew me, Sir?
 M. Those Three old Ladies are the *Fates*: their Garments are made of Ermine, white as Snow, round which is a purple Border. They

! Catullus in Epith. Thet.

were

were born either ¹ of Nox and Erebus, or of ² Necessity, or ³ the Sea, or of that rude and undigested Mass, which the Antients call'd Chaos. They are call'd *Parcæ* in Latin; ⁴ because, as Varro thinks, they distribute good and bad Things to Persons at their Birth. Or, as the common and receiv'd Opinion is, ⁵ because they spare no Body: they are likewise call'd *Fatum*, *Fate*: and are Three in Number, because they order the past present and future Time. *Fate*, says ⁷ Tully, is all that which God hath decreed and resolved shall come to pass, and which the Grecians call εἰμαρμένη [*eimarmene*.] It is, says ⁸ Chrysippus, a perpetual certain and unavoidable Series and Chain of Things: wrapping and enfolding up it self in an order of Consequences, which compose the several Links, and follow one another to all Eternity. ⁹ *Fatum* is derived from the Word *Fari*, to pronounce or declare; because, when any one is born, these three Sisters pronounce what Fate will befall him; as we saw above in the Story of *Meleager*.

P. What are their Names and Offices?

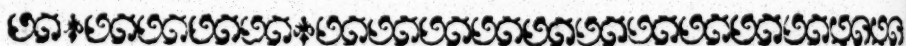
M. The Name of one is ¹⁰ *Clotho*. The second is call'd ¹¹ *Lachesis*. The third ¹² *Atropos*, because she

¹ Hesiod in Theogon. ² Plato l. 10. de Repub. ³ Lycophron. ⁴ *Parcæ* dicuntur a partu, quod nascentibus hominibus bona malaque conferre censeantur. ⁵ aut a parcendo per antiphrasin, quod nemini parcant. Servius in 1. Æneid. ⁶ Eusebius in præp. Evang. l. 6. ⁷ Est autem *Fatum* id omne quod a Deo constitutum & designatum est ut eveniat, quod Græci εἰμαρμένην appellant, Tullius de Fato & 1. Divinat. ⁸ *Eimarmene* sempiterna quædam est & indeclinabilis rerum series & catena, sese volvans & implicans per æternas consequentiæ ordines è quibus connexa est, Boet. in Top. ⁹ Var. ap. Lil. Gyr. ¹⁰ a verbo κλώθω, id est, Neo. ¹¹ a λαγχάνω fortior. ¹² ab α privativa particula, & τρέπω, verto, quod verti & flecti nequeat.

is *unalterable, unchangeable*. These Names the *Grecians* give them; the ¹ *Romans* call them *Nona Decima*, and *Morta*.

To them is intrusted the Management of the fatal Thread of Life: For *Clotho* draws the Thread betwixt her Fingers. *Lachesis* turns about the Wheel: and *Atropos* cuts the Thread spun with a pair of Scissors. That is, *Clotho* gives us Life, and brings us into the World. *Lachesis* determines the Fortunes that shall befall us here: and *Atropos* concludes our Lives. ² *One speaks, the other writes, and the third spins.*

¹ Cefen. Vind. ap Lil. Gyr. ² Una loquitur, altera scribit, tertia fila ducit. Servius in 1. *Æneid*.



C H A P. VII.

The F U R I E S.

P. **A**ND what are those *Monsters* call'd, that have the *Faces of Women*? Their Looks are full of Terror; they hold lighted Torches in their Hands: Snakes and Serpents lash their Necks and Shoulders. [See Plate the ninth, p. 276.]

M. They are the Furies, call'd in Latin sometimes *Furiæ*, ¹ because they make Men mad by the Stings of Conscience which Guilt produces. They are also call'd ² *Diræ*, ³ *Eumenides* and ⁴ *Canes*. And were the Offspring of ⁵ *Nox* and ⁶ *Acheron*: but their proper Names are *Alecto*, *Tisiphone* and *Megara*: ⁷ and they are esteemed Virgins; because since they

¹ Quod sceleratos in furorem agunt. ² Virg. *Æneid*. 3. ³ Ibid. 8. ⁴ Ibid. 4. ⁵ Ibid. 6. ⁶ Ibid. 11. ⁷ Suidas & Orph. in *Hymn*.

are the Avengers of all Wickedness, nothing can corrupt and pervert them from inflicting the Punishment that is due to the Offender.

P. Why are there only three *Furies*?

M. Because there are three principal Passions of the Mind, *Anger*, *Covetousness*, and *Lust*, by which Mankind is chiefly hurried into all sort of Wickedness. For *Anger* begets Revenge, *Covetousness* provokes us to get immoderate Wealth by right or wrong; and *Lust* persuades us to pursue our Pleasures at any Rate. Indeed some add a fourth *Fury*, call'd *Lissa*, that is, Rage and Madness; but she is easily reduc'd to the other three. As also *Erinnys*, a Name common to them all.

P. What is the Office of these *Furies*?

M. They are appointed to observe and punish the Crimes of ill Men; and to torment the Consciences of secret Offenders. Whence they are commonly also entituled, ³ *The Goddesses, the Discoverers and Revengers of evil Actions*. They punish and torment the Wicked, by frightening and following them with *burning Torches*. You see the Picture of them there; and you will find them beautifully described in the twelfth Book of *Virgil's Aeneis*.

¹ Ifid. ap. Gyr. ² Eurip. in *Hercule furente*. ³ *Deæ speculatrices & vindices Facinorum*.

⁴ *Dicuntur geminae postes, cognomine Diræ,
Quas & Tartaream Nox intempesta Megaram,
Uno eodemque tulit partu, paribusque revixit
Serpentum spiris, ventosæque addidit alas.*

Deep in the dismal Regions void of Light,

Two Daughters at a Birth were born to Night.

These their brown Mother, brooding on her Care,

Indu'd with windy Wings to fleet in Air:

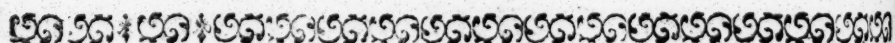
With Serpents girt alike, and crown'd with hissing Hair.

In Heaven the *Diræ* call'd.

P. What did the Poets intend by these *Furies*?

M. Only, says *Cicero*, that they who have done any wicked and unlawful Thing are tormented and affrighted, not with the *Blows*, and the *burning Torches* of the *Furies*, as it is in the *Fable*, but with the *Stings* of their own evil *Consciences*. ¹ For, says he, *every one's own Fraud*, and *his own Terror* bring him the greatest *Vexation*. Every one's own *Wickedness* torments and enrages him: his own evil *Thoughts*, and the *Lashes* of his *Conscience* affright him. These are constant and domestick *Furies* to the *Wicked*; that *Night and Day* exact the *Punishment* of them that their *Crimes* deserve.

¹ Sua enim quemque fraus & suus terror maxime vexat: suum quemque scelus exagitat, amentiaque afficit; suae malae cogitationes, conscientiaque animi terrent. Hæ sunt impiis assidue domesticae Furiae, quæ dies noctesque poenas à sceleribus repetunt. Or. pro Roscio Am.



CH A P. VIII.

NIGHT, DEATH, SLEEP.

P. **Y**OU mentioned just now *Nox* and *Erebus*. Are they (I pray you) of the Number of the Gods?

M. Yes, *Nox* is of all the Gods the most *Antient*; she was the Sister of *Erebus*, and the Daughter of the first *Chaos*. And of those two, *Nox* and *Erebus*, *Death* [*Mors*] was born; she is drest usually with a speckled Garment and black Wings; but there are

¹ Horat. 2 Sermonum.

no Temples, nor Sacrifices, nor Priests consecrated to *Mors*, because she is a Goddess whom no Prayers can move, nor Sacrifices pacifie. *Somnus*, Sleep, is the Brother of Death, and like her he also hath Wings. *Iris* who was sent by *Juno* to the Palace of this God mentions the great Benefits that he bestows on Mankind, such as ⁴ quiet of Mind, Tranquillity, freedom from Care, and refreshment of the Spirits, whereby Men are enabled to proceed in their Labours. In this Palace there are ⁵ two Gates out of which Dreams pass and repass; one of these Gates was made of clear Ivory, thro' which false Dreams pass; and the other of them was made of transparent Horn, and thro' that true Visions come to Men. ⁶ *Morpheus* the Servant of *Somnus*, who can put on any Shape or Figure, presents these Dreams to those who sleep; and these Dreams are brought from a great spreading Elm in Hell, under whose Shade they usually sit.

¹ Orpheus in Hymn. ² Homer Iliad 5. ³ Virg. Æneid. 5.

⁴ *Somne, quies rerum, placidissime Somne Deorum, Pax animi, quem cura fugit, qui corpora duris Fessa ministeriis mulces, reparasque labori.* Ovid, Met. 11.

Thou Rest o'th' World, Sleep, the most peaceful God, Who driv'st Care from the Mind, and dost unload

The tired Limbs of all their Weariness, And for new Toil the Body dost refresh.

⁵ *Sunt geminae Somni portæ, quarum altera fertur Cornea, quæ veris facilis datur exitus umbris:*

Altera candenti perfecta nitens Elephanto:

Sed falsa ad cœlum mittunt insomnia manes.

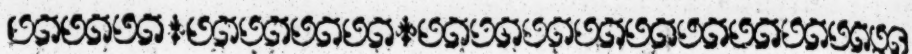
Æn. 6.

Two Gates the silent House of Sleep adorn; Of polish'd Iv'ry this, that of transparent Horn:

True Visions through transparent Horn arise;

Through polish'd Iv'ry pass deluding Lies.

⁶ Ovid 11. Metam. Virg. 6 Æneid.



C H A P. IX.

*The Judges of Hell, MINOS, ÆACUS,
RHADAMANTHUS.*

NEAR the Three *Furies*, and the Three *Fates*, you see the Three *Judges of Hell*, *Minos*, *Rhadamanthus*, and *Æacus*; who are believ'd to be the *Judges of the Souls of the Dead*; because they exercis'd the Offices of Judges in *Crete* with the greatest Prudence, Discretion and Justice. The Two first were the Sons of *Jupiter* by *Europa*: The last was the Son of *Jupiter* by *Ægina*; and when all the Subjects of Queen *Ægina* were swept away in a Plague, besides himself, he begg'd of his Father that he would repair the Race of Mankind (which was almost extinct) and *Jupiter* heard his Prayer, and turned a great Multitude of *Ants*, which crept about an hollow old Oak, into *Men*, who afterwards were call'd *Myrmidones* from *μύρμηξ*, [*Murmex*] which Word signifies an *Ant*.

These Three had their particular Province assign'd by *Pluto* in this manner: *Rhadamanthus* was appointed to judge the *Asiatics*, and *Æacus* the *Europeans*; each holding a Staff in his Hand. But *Minos* holds a Golden Scepter, and sits alone, and over-sees the Judgments of *Rhadamanthus* and *Æacus*. And if in their Courts there arose a Case that was ambiguous and difficult, then *Minos* used to take the

1 Homer 2. *Odyss.* 2 Ovid 7. *Metamorph.* 3 Plato in *Gorgia.*
Cogni-

Cognizance thereof, and decide it. *Tully* † adds to these a Fourth Judge, *Triptolemus*. But we have already discoursed of him in his Place.

† *Tusc. Quæst. lib. 1.*

C H A P. X.

S E C T. I.

The most Famous of the Condemned in Hell.

FROM the *Judges* let us proceed to the *Criminals*, whom you see represented there in horrid Colours. It will be enough if we take Notice of the most celebrated of them, and shew their Crimes, and the Punishments which were therefore inflicted on them.

S E C T. II.

The Giants.

THESE *Giants* † were the Sons of *Terra* (*the Earth*) when it was impregnated by the Blood of *Cæ-lum*, which flow'd from that dishonorable Wound which his Son *Saturn* gave him. They are all very high in Stature, with horrible *Dragons* Feet; their Looks and their Bodies are altogether full of Terror. Their ‡ Impudence was so great that they

† *Hesiod in Theogon.* ‡ *Homer Odyss. 12.*

strove to depose *Jupiter* from the Possession of Heaven. And when they engag'd with the *Celestial Gods*, they heap'd up Mountains upon Mountains, and from thence darted Trees, set on Fire, against the *Gods and Heaven*.² They hurl'd also prodigious massy Stones and solid Rocks, some of which falling upon the Earth again, became Mountains; others fell into the Sea, and became Islands.³ This Battle was fought upon the *Phlegræan* Plains, near the Borders of *Campania*; which Country is call'd *Phlegra*, from φλέγω, [*Phlego*,] *uro*; for it abounds with subterraneous Fires, and hot Baths, flowing continually. The *Giants* were beaten, and all cut off, either by *Jupiter's* Thunder, *Apollo's* Arrows, or by the Arms of the rest of the Gods. And some say, that out of the Blood of the Slain, which was spilt upon the Earth, Serpents and such envenom'd and pernicious Animals were produc'd. The most eminent of these Giants were,

Typhæus or *Typhon*, the Son of *Juno*;⁴ conceiv'd by her without a Father; so vast was his Magnitude, that he touch'd the East with one Hand, and the West with the other, and the Heavens with the Crown of his Head. A Hundred Dragons Heads grew from his Shoulders; his Body was cover'd with Feathers, Scales, rugged Hair and Adders; from the Ends of his Fingers Snakes issued, and his two Feet had the Shape and Folds of a Serpent's Body. His Eyes sparkled with Fire, and his Mouth belch'd out Flames. [See Plate the ninth, p. 276.] Yet he was at last overcome and

¹ Ovid Metam. l. 1. ² Duris Samius. ³ Nat. Comes l. 6.
⁴ Homer. hymn in Apoll.

thrown down; and least he should rise again, the whole Island *Sicily* was laid upon him. This Island was also call'd *Trinacria* because it bears the Shape of a Triangle, in the Corners of which are the three Promontories *Pelorus*, *Pachynus* and *Lelybæus*. *Pelorus* was plac'd on his Right Hand, *Pachynus* on his Left, and *Lelybæus* lay upon his Legs.

Ægeon was another prodigious and cruel Giant. *Virgil* tells us he had Fifty Heads, and an Hundred Hands, from whence he was call'd *Centumgeminus*, and by the Grecians *Briareus*. He hurl'd a Hundred Rocks against *Jupiter* at one Throw. Yet *Jupiter* dash'd him down and bound him in a Hundred Chains; and thrust him under the Mountain *Ætna*; where, as often as he moves his Sides, the Mountain casts forth great Flames of Fire.

¹ *Nititur ille quidem, pugnatque resurgere sæpe :
Dextra sed Ausonio manus est subjecta Peloro,
Læva, Pachyne, tibi, Lelybæo crura premuntur ;
Prægravat Ætna caput.* Ovid Metam. l. 5.

He struggles oft, and oft attempts to rise,
But on his Right Hand vast *Pelorus* lies ;
On's Left *Pachynus*, *Lelybaeus* spreads
O're his huge Thighs ; and *Ætna* keeps his Head.

² *Ægeon qualis, centum cui brachia dicunt,
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse : Jovis cum fulmina contra
Tot paribus strangeret clypeis, tot stringeret enses.* Æn. 10.

And as *Ægeon* when with Heav'n he strove,
Stood oppos'd in Arms to mighty *Jove* ;
Mov'd all his Hundred Hands, provok'd to War,
Defy'd the sky Lightning from afar :
At last his flaming Breath expires,
And flash returns, and Fires for Fires :
In his Right Hand as many Swords he wields,
And takes the Thunder on as many Shields.

Homeric Catalogue of the Gods. ³ *Callimachus in lavacr. Deli.*

Aloeus, ¹ because of his Age, could not in this War take up Arms against the Gods. But he sent *Oribus* and *Ephialtes* (which, tho' his Wife had by *Neptune*, yet were they call'd *Aloïdæ* from their reputed Father) they went in their Father *Aloeus's* stead, and assisted the Giants. But the same Fate attended them, and they also suffer'd the Punishment of their Rashness in Hell.

Tityus was the Son ² of *Jupiter* and *Elara*, born in a subterraneous Cave, in which *Jupiter* hid his Mother, fearing the Anger of *Juno*. She brought forth a Child of so prodigious a Bulk, that the Earth was rent, that he might have a Passage out of the Cave; and from thence he was believ'd to be the Son of the Earth. *Juno* afterwards persuaded this Giant to accuse *Latona* of Adultery; whereupon *Jupiter* struck him with Thunder down into Hell. ³ And there he lies stretch'd out, and covers Nine Acres of Ground with his Body; a Vulture conti-

¹ Virgil *Æneid* 6. ² *Apol.* 1.

³ *Necnon & Tityum Terra omniparentis alumnum Cernere erat; cui tota novem per jugera Corpus, Porrigitur, rostroque immanis vultur adunco, Immortale jecur tundens, sæcundaque pœnis Viscera, rimaturque epulis, habitatque sub alto Pectore, nec fibris requies datur ulla renatis.* Virg. *Æn.* 6.
There *Tityus* tortur'd lay; who took his Birth From Heav'n, his nursing from the foodful Earth. Here his Gigantic Limbs, with large Embrace, Infold Nine Acres of infernal Space.
A ravenous Vulture, in his open Side, Her crooked Beak and cruel Talons try'd: Still for the growing Liver digg'd his Breast; The growing Liver still supply'd the Feast. Still are the Entrails fruitful to their Pains; Th' immortal Hunger lasts, th' immortal Food remains.

nually gnaws his Liver, which grows again every Month.

To these we may add the *Titans*, & the Sons of *Terra* and *Cælum*. The Chief of whom was *Titanus*, *Saturn's* eldest Brother, who made War against *Jupiter*, because *Jupiter* usurp'd that Kingdom which was due to him by Hereditary Right. In this War *Titanus* and his Party were beaten; and afterwards cast down into Hell.

Æschyl. in *Prometheo*.

S E C T. III.

Other famous Offenders.

P*hlegyas*, King of the *Lapithæ* in *Theffalia*, was the Father of the Nymph *Coronis*; when he heard that *Apollo* had debauch'd his Daughter, he went in Anger, and fir'd the Temple of *Apollo* at *Delphi*. For which the enrag'd God shot him thro' the Body with an Arrow, and inflicted on him the following Punishment; a great Stone hangs over his Head, which he imagines every Moment will fall down and crush him to pieces. Thus he sits perpetually fearing what will never come to pass; which makes him frequently call out to Men to observe the Rules of Justice, and the Precepts of Religion.

Ixion was the Son of this *Phlegyas*. He kill'd his own Sister, and obtain'd his Pardon from the Gods, who advanc'd him to Heaven; his Prosperity made

¹ *Discite justitiam moniti, & non temnere Divos.* Virg. *Æn.* 6.
Learn Justice hence, and don't despise the Gods.

him wanton, so that he attempted to violate the Chastity of *Juno*. This insolent Attempt was discover'd to *Jupiter*, who sent a Cloud in the Shape of *Juno*; which the deceiv'd Lover embrac'd, and from thence those Monsters the *Centaur*s were born. Whereupon he was thrown down to the Earth again; where, because he boasted every where that he had familiarly known the *Queen of the Gods*, he was struck with Thunder down into Hell, and tied fast to a Wheel, which turns about continually.

*Salmon*eus was King of *Elis*: his Ambition was not satisfied with an earthly Crown; for he desir'd Divine Honours; and that the People might esteem him a God, he built a brazen Bridge over the City, and drove his Chariot over it, imitating by this Noise, *Jupiter's* Thunder; he threw down lighted Torches, and those who were struck by them, were taken and kill'd. *Jupiter* would not suffer so great Insolence, therefore threw the proud *Man* from his Stage headlong into Hell, where *Aeneas*,¹ when he visited the Infernal Regions, saw him punished, as *Virgil* relates.

Sisyphus was a famous Robber, kill'd by *Theseus*.² He is condemn'd in Hell to roll³ a great and an unwieldy Stone to the Top of a high Hill; and as oft as the Stone almost touches the Top of the Mountain, it slides down again.

¹ *Vidi crudeles dantem Salmonæa pœnas;*

Dum flammæ Jovis & sonitus imitatur Olympi. Æn. 6.

Salmonæus, suffering cruel Pains I found,

For emulating *Jove*; the rattling Sound

Of mimic Thunder, and the glitt'ring Blaze

Of pointed Lightnings, and their forky Rays.

² *Hesiod. Argon.* ³ *Ingens & non exsuperabile saxum.* *Virg.*

The

The *Belides* were Fifty Virgin-Sisters, so call'd from their Grandfather *Belus*, nam'd also *Danaides*, from their Father *Danaus*, who marry'd 'em to the Fifty Sons of his Brother. The Oracle foretold, that *Danaus* should be slain by his Son in-Law; wherefore he commanded his Daughters to provide Daggers, and on their Wedding-Nights, to kill all their Husbands. All the Daughters perform'd their Promises, and kill'd their Husbands; but *Hypermnestra* spared *Lynceus* her Husband, who afterwards kill'd *Danaus*, and took his Kingdom. This great Impiety was thus punish'd; they were condemn'd to draw Water out of a deep Well, and fill a Tub, that like a Sieve, is full of Holes. The Water runs out of the Tub as fast as it is put in; so that they are tormented with an unprofitable Labour, without End.

Tantalus is another remarkable Criminal. He was the Son of *Jupiter* by the Nymph *Plota*. He invited all the Gods to a Feast, to get a plain and clear Proof of their Divinity; when they came, he kill'd and quarter'd his own Son *Pelops*, and boil'd him, and set the *Joints* before them to eat. All the Gods abstain'd from such horrid Diet, except *Ceres*, who eat one of the Child's Shoulders. Afterwards the Gods sent *Mercury* to recall him to Life, and gave him an Ivory Shoulder, instead of the Shoulder which *Ceres* had eaten. This *Pelops* was the Husband of *Hippodamia*, of whom *Atreus* and *Thyestes* were born. The latter whereof was banished, because he corrupted his Brother *Atreus's* Wife; and

¹ *Affiduas repetunt quas perdunt Belides undas.* Ov. Met. l. 4.

They hourly fetch the Water that they spill.

² *Eusebii præp. Evang.* ³ *Pindar in Olymp.*

when he was recall'd from Banishment, he eat up those Children that he had by her. For *Atreus* kill'd them, and brought them in Dishes to the Table, where he and *Thyestes* din'd together. It is said that the Sun was not able to endure so horrible a Sight, but turn'd his Course back again to the East. But as *Tantalus's* Crime was greater, so was his Punishment. ¹ For he is tormented with eternal Hunger and Thirst, in the midst of Plenty both of Meat and Drink. He stands in Water up to his Lips, but cannot drink it; and Meat is placed just to his Mouth, which he cannot take hold on. *Ovid* mentions this Punishment of *Tantalus*, ² but assigns another Reason of it, namely, because he divulged the Secrets of the Gods to Men. But this was but part of his Punishment, for ³ over his Head hangs a weighty Stone, which he with Horror and Dread expects should fall on him, and dash out his Brains every moment.

Now this Fable of *Tantalus* represents the Condition of a *Miser*; who in the midst of Plenty suffers Want, and wants as much the Things which he has, as those which he has not. As *Horace*

¹ Homer *Odyss* λ.

² *Querit aquas in aquis, & poma fugacia captat Tantalus, hoc illi garrula lingua dedit.*

Half drown'd he thirsts, the dangling Apples swing
From's gaping Chops; this comes of Pratling.

³ *Hunc super atra flix, jamjam lapsura cadentique Imminet assmilis* —————

Virg. *Æn.* 6.

————— a massy Stone,
Ready to drop, hangs o'er his cursed Head.

rightly says, ' where he applies this Fable of *Tantalus* to the real Wants of the Covetous Man.

' *Tantalus à labris sitiens fugientia captat*

Flumina. Quid rides? mutato nomine, de te

Fabula narratur. (Serm. l. 1.)

Tho' *Tantalus* you've heard, does stand Chin deep

In Water, yet he cannot get a Sip,

At which you smile, now all on't would be true,

Were the Name chang'd, and the Tale told of you.

CH A P. IX.

Monsters of Hell.

THERE are many strange Pictures of these infernal Monsters, but the most deformed are the

*Centaur*s, who were the antient Inhabitants of *Thessalia*; and the first who tamed Horses, and used them in War. Their Neighbours, who first saw them on Horse-back, thought that they had partly the Members of a Man, and partly the Limbs of an Horse: But the Poets tell us another Story; for they say that *Ixion* begot them of a Cloud, which he believ'd to be *Juno*; from whence they are call'd *Nubigenæ* in *Virgil*, *Æn.* 6. and *Bacchus* is said to have overcome them.

Geryon, because he was the King of the three Islands which are call'd *Balearides*, ' is feign'd to have three Bodies. Or, it may be, because there were three Brothers of the same Name, whose

' *Tricorporeum & trigeminum fuisse.*

X

Minds

Minds and Affections were so united, that they seem'd to be govern'd and to live by one Soul. They add, that *Geryon* kept Oxen, which devour'd the Strangers that came to him; they were guarded by a Dog with two Heads, and a Dragon with seven. *Hercules* kill'd the Guard, and drove the Oxen afterwards away.

The *Harpyes*, [See Plate the Ninth] are so called from their Rapacity. They were born of *Oceanus* and *Terra*, with the Faces of Virgins, the Bodies of Birds; their Hands were arm'd with Claws, and their Habitation was in the Islands. Their Names were *Aello*, *Ocypete* and *Celeno*; which last brought forth *Zephyrus*, (the West Wind) and *Balius*, and *Xanthus*, the Horses of *Achilles*. *Virgil* gives us an elegant Description of these three Sisters.

To the three *Harpyes*, add the three *Gorgons*, *Medusa*, *Stheno*, and *Euryale*; who were the Daughters of *Phorcus* and *Cete*. Instead of Hair,

¹ ab ἀπειλῶ, rapio.

² At subito horrifico lapsu de montibus adsunt
Harpya; & magnis quatiunt clangoribus alas:
 Sive Deæ, seu sunt Diræ, obscœnaque volucres:
 Tristius haud illis monstrum est, nec sævior ulla
 Pectus & ira Deum, Stygiis sese extulit undis.
 Virginei volucrum vultus, fœdissima ventris
 Prolavies, unæque manus, & pallida semper
 Ora fame——

Æneid. 3.

When from the Mountain Tops, with hideous cry
 And clatt'ring Wings the filthy *Harpyes* fly;
 Monsters more fierce offended Heav'n ne'er sent
 From Hell's Abyss, for human Punishment.

With Virgin Faces, but with Wombs obscene,
 Foul Paunches, and with Ordure still unclean:
 With Claws for Hands, and Looks for ever lean.

³ *Virgil* *Æneid.* 6.

their Heads were cover'd with *Vipers*; which so terrified the Beholder, that they turned him presently into a *Stone*. Perhaps they intended to represent, by this part of the Fable, the extraordinary Beauty of these Sisters; so that whosoever saw them were amaz'd, and stood immoveable like Stones. There were other *Gorgons* besides, born of the same Parents, who were call'd

Lamiæ or *Empusæ*. They had only one Eye, and one Tooth, common to 'em all: They kept this Tooth and Eye at home in a little Vessel, and whichsoever of 'em went abroad, she us'd them. They had the Faces of Women, and also the Necks and Breasts; but below they were cover'd with Scales, and they had the Tails of Serpents. They us'd to entice Men, and then devour them. Their Breasts were naked, and their Bosom was open; they looked on the Ground as it were out of Modesty; thus they tempted Men to discourse with them, and when they came near, these *Lamiæ* us'd to fly in their Faces, and strangle them, and tear them to pieces barbarously. And what more plainly expresses the devilish Arts of wicked Women? Against whom the Scriptures caution us in these Words, *The Sea-Monsters draw out the Breast, they give Suck*. Others only mention one *Lamia*, who was a most beautiful Woman: *Jupiter* debauch'd her, and *Juno*, through Jealousie, deprived her of the Children that she bore; she became distracted with Grief, and devoured other Peoples Children in their Cradles.

¹ Æschyl. in Prometh. ² Dion. Hist. Lybiæ. ³ *Lamiæ nudaverunt mammam. Lamentat.* 4. 3. ⁴ *Dures l. 2. rerum Lybicarum.*

The *Chimæra*, ¹ is a Monster ² which vomited forth Fire. He hath the Head and Breast of Lion, the Belly of a Goat, and the Tail of Dragon, as it is express'd ³ in a known Verse and described by ⁴ Ovid.

A *Volcano* in *Lycia* occasion'd this Fable; for in the Top of that Mountain were Lions, in the middle (where was Pasture) Goats liv'd, and the Bottom of it abounded with Serpents. ⁵ *Bellerophon* made this Mountain habitable, and is therefore said to have kill'd the *Chimæra*.

The Monster *Sphinx* was begotten ⁶ of *Typhon* and *Echidna*. She had the Head and Face of a young Woman, the Wings of a Bird, and the Body and Feet of a Dog. She liv'd in the Mountain *Sphincius*; assaulted all Passengers, and infested the Country about *Thebes*; insomuch that the Oracle of *Apollo* was consulted concerning her, and answer was made, That unless some Body did resolve the Riddle of *Sphinx*, there would be no end of that great Evil. Many endeavour'd to explain it, but were overcome and torn in pieces by the Monster. *Creon*, at that Time, was King of *Thebes*, who published an Edict through all *Greece*, in which, if any one could explain the Riddle of

¹ Homeri Iliad. ξ. ² Hesiod in Theogon.

³ *Prima Leo, Postrema Draco, Media inde Capella.*

A Lion's Head and Breast resemble his,
His Waist a Goat's, his Tail a Dragon's is.

⁴ *Quoque Chimæra jugo, mediis in partibus hircum,
Pectus & ora Lea, caudam Draconis habebat.*

——— And on the craggy Top

Chimæra dwells, with Lion's Face and Mane,
A Goat's rough Body, and a Dragon's Train.

⁵ Pausan. in Corinth. ⁶ Vide Natal. Com.

Sphinx, he promis'd, that he would give him to Wife his own Sister *Jocasta*. The Riddle was this: *What Animal is that, which goes upon four Feet in the Morning, upon two at Noon, and upon three at Night?* *Oedipus* encourag'd with the Hopes of Reward, undertook it, and happily explain'd it; so that the *Sphinx* was enrag'd, and cast herself head-long from a Rock, and died. He said that that *Animal* was a *Man*, who, in his Infancy, creeps upon his Hands and Feet, and so may be said to go on four Feet; when he grows up, he walks on two Feet; but when he grows old, he uses the Support of a Staff, and so may be said to walk on three Feet.

This *Oedipus* was the Son of *Laius*, ² King of *Thebes*: Soon after his Birth, *Laius* commanded a Soldier to carry his Son *Oedipus* into a Wood, and then destroy him, because it had been foretold by the Oracle, that he should be kill'd by his own Son. But the Soldier was moved with Pity toward the Child, and afraid to imbrue his Hands in Royal Blood, wherefore he pierced his Feet with a Hook, and hang'd him upon a Tree to be kill'd with Hunger. One of the Shepherds of *Polybius*, King of *Corinth*, found him, and brought him to the Queen, who, because she had no Children, educated him as her own Son, and from ³ his swollen Feet call'd him *Oedipus*. This *Oedipus*, when he came to Age, knew that King *Polybius* was not his Father, and therefore resolv'd

¹ Quidnam animal mane quadrupes, meridie bipes, vesperti tripes esset? ² Stat. 1. Theb. Plutarch. Elian. & alii.

³ puerum *Oedipum* vocavit a tumore pedum, οἰδῖς, enim tumeo, & πῆς pedem significant.

to find out his Parents; consulting the Oracle, he was told, that he should meet his Father in *Phocis*. In his Journey he met some Passengers, among whom was his Father, but he knew him not; a Quarrel arose, and in the Fray he by chance kill'd his Father: After this, he proceeded in his Journey, and arriv'd at *Thebes*, where he overcame *Sphinx*, and for his Reward marry'd *Jocasta*, whom he knew not to be his own Mother then, but discover'd it afterwards. He had by her two Sons, *Eteocles* and *Polynices*, and two Daughters, *Antigone* and *Ismena*. When afterwards he found by clear Proof, that he had kill'd his Father, and married his Mother, he was seiz'd with so great Madness, that he pull'd out his own Eyes, and had kill'd himself if his Daughter *Antigone* (who led him about after he was blind) had not hinder'd him.

Eteocles and *Polynices*, the Sons of *Oedipus* and *Jocasta*,² succeeded their Father in the Government; they agreed to reign a Year a piece in their Turns. *Eteocles* reigned the first Year, and then refused to admit his Brother *Polynices* to the Throne. Whereupon a War arose, and the two Brothers in a Duel kill'd each other. Their Enmity lasted longer than their Lives; for when their Bodies were placed on the same Pile, to be burnt by the same Fire, the Flames refus'd to unite, but divided themselves into two Parts.

¹ Senecæ Oedip.

² Stat. Theb.

C H A P. XII.

The Elysium:

THERE is a Place in the infernal Dominions, abounding with Pleasure and Delights, which is called the *Elysium*, ¹ because thither the Souls of the Good come, after they are loosed from the Chains of the Body; when they have been purged from the light Offences, that they have contracted in this World. ² *Aeneas* receiv'd this Account from one of the Inhabitants of it, as *Virgil* tells us, ³ who describes this Place as abounding with all the Delight that the most pleasant Plains, the most verdant Fields, the shadiest Groves, and the finest and most temperate Air can produce.

¹ ἀπὸ τῆς λύσεως, a solutione; quod Animæ piorum corporeis solutæ vinculis, loca illa petant postquam purgatæ sunt a levioribus noxis, quas contraxerant.

² Quisque suos patimur manes; exinde per amplum Mittimur Elysium, & pauci læta arva tenemus.

All have their *Manes*, and those *Manes* bear:
The few, who're cleans'd, to these Abodes repair,
And breath in ample Fields the soft *Elysian* Air.

³ Devenere locos lætos, & amœna vireta

Fortunatorum nemorum, sedesque beatas.

Largior hic campos æther & lumine vestit

Purpureo, solemque suum sua sydera norunt.

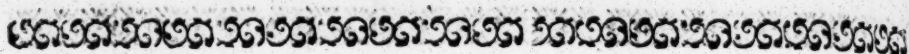
These holy Rites perform'd, they took their Way,
Where long extended Plains of Pleasure lay.

The verdant Fields with those of Heaven may vie;

With *Æther* vested, and a purple Sky:

The blissful Seats of happy Souls below:

Stars of their own, and their own Sun they know.



C H A P. XIII.

The River Lethe.

THERE is a River in Hell call'd *Lethe* from the Forgetfulness it causes. For if any Body drinks this Water, he immediately forgets all Things past. So that when the *Souls* of the *Pious* have spent many Ages in the *Elysian* Fields, they drink the Water of *Lethe*, and are believ'd to pass into new Bodies, and return into the World again. And it is necessary that they forget both the Pleasures that they have receiv'd in *Elysium*, and the Miseries that they did heretofore endure in this Life, that they may willingly return into this miserable Life again. These Souls went out from *Elysium* by that *Ivory* Gate, which you see painted in the lower part of this Wall, and if you please we will go through this Gate, and leave these infernal Regions, to view more beautiful, though not less ridiculous Images of the other Gods.

¹ ἀπὸ τῆς λήθης, ab oblivione.

² ———. *Animæ quibus altera fato Corpora debentur, Lithæi ad fluminis undam Securos latices, & longa oblivia potant.*

————— Souls that by Fate
Are doom'd to take new Shapes, at *Lethe's* Brink
Quaff secure Draughts, and long Oblivion drink.



PART V.

Of the Dii Minorum Gentium :

O R,
The Subordinate Deities.

CHAP. I.

The Penates.



OW *Palæophilus*, let us view the fifth Division of this *Fabulous Pantheon*, in which the *inferior* or *subordinate* Gods are contain'd; the *Latins* generally call'd them *Dii minorum Gentium*, and sometimes *Semones*, *Minuti*, *Plebeii*, and *Patellarii*. They are painted without Confusion in very good Order, and very distinctly; if we consider how infinite the Number of 'em was, it is plain, that the *Romans* had almost as many Gods as there are Things. And indeed, how great is the Number of Gods, who preside over inconsiderable Things, since there are three Gods to keep one Door; first, the

the God *Forculus* looks after the Door, the God. *des Cardua* after the Hinges, and *Limentius* after the Threshold. I shall only briefly speak of those, who assist or any ways preserve Mankind from their Birth to their Death.

The *Penates* are so call'd from the Latin Word *Penus*; which Word, as *Tully* ¹ says, includes every Thing that Men eat. Or else they have this Name from the Place allotted to them in the Heavens, ² because they are placed in the most inward and private parts of the Heavens where they reign: Hence they call them *Penetrales*, and the Place of their Abode *Penetræle*. They entirely govern us by their Reason, their Heat, and their Spirit, so that we can neither Live, nor use our Understandings without them, yet we know neither the Number nor Names of them. The antient *Hetrusci* call'd them *Consentes* and *Complices*; supposing that they be *Jupiter's* Counsellors, and the Chief of the Gods. And many reckon *Jupiter* himself, together with *Juno* and *Minerva*, among the *Penates*. But I will give you a more distinct and particular Information in this Matter.

There were *Three Orders* of the *Dii Penates*:
 1. Those who govern'd ³ Kingdoms and Provinces, and were absolutely and solely call'd *Penates*.
 2. Those who preside over Cities only, and these were call'd the ⁴ *Gods of the Country*, or the great

¹ Est enim penus omne quo viscuntur homines c. 2. de Nat. ² quod penitus insident, ex quo *Penetrales* a Poetis vocantur, & locus in quo servabantur eorum effigies *Penetræle* dictus, Varro ap. Arnob. l. 3. ³ Virg. *Æneid.* l. 5. ⁴ *Dii Patrii Θεοὶ πατρίοι*, Macrob. 3. Saturn. 14. Plut. 4. Symp. q. 1. Gods;

Gods; *Aeneas* makes mention of them ¹ in *Virgil*.
 3. Those who presided over particular Houses and Families, and these were call'd the ² *small Gods*. The Poets make frequent mention of them, and especially *Virgil*, who in one Place ³ mentions Fifty Servant-maids, whose Business it was to look after the Business, and to offer *Sacrifices* to the Household Gods: and in ⁴ another Place he speaks of these Household Gods being stained and defil'd by the Blood of one that was kill'd by his Brother. But it must likewise be observ'd, that amongst the *Latins* the Word *Penates* not only signified the Gods, of which we have been speaking, but likewise signified a *Dwelling-House*, of which we have Instances in many Authors, and among the rest, in ⁵ *Virgil*, ⁶ *Tully*, and ⁷ *Fabius*.

⁸ *Timæus*, and from him *Dionysius* says, That these *Penates* had no proper Shape or Figure; but were wooden or brazen Rods, shaped somewhat like Trumpets. But it is also thought by others, that they had the Shape of *young Men* with Spears, which they held apart from one another.

¹ *Tu, Genitor, cape sacra manu patriosque Penates.*

Our Country-Gods, the Reliques and the Bands
 Hold you, my Father, in your guiltless Hands.

² *Parvique Penates. Virg. Æn. 8.* ³ *Flammis adolere Penates. Æn. 1.* ⁴ *Sparfos fraternâ cæde Penates. Æn. 4.* ⁵ *Nostris succede penatibus hospes.* ⁶ *Exterminare aliquem a suis Diis Penatibus, Pro Sexto.* ⁷ *Liberos pellere domo ac prohibere Penatibus. Decl. 260.* ⁸ *Lib. 1.*

C H A P. II.

The Lares.

THE *Lares* were the Issue of the stoln Embraces of *Mercury* with the Nymph *Lara*; for when by her prating she had discover'd some of *Jupiter's* Amours, he was so enrag'd, that he cut out her Tongue, and banish'd her to the *Stygian Lake*. *Mercury*, who was appointed to conduct her thither, ravish'd her upon the Road. She grew big with Child, and in due Time brought forth Twins, and named them *Lares*. They were made *Domestick Gods*, and accordingly presided over Houses, Streets, and Ways. On this Account they were worshipp'd in the Roads and open Streets, called in Latin *Compita*, from whence the Games celebrated in their Honour were called *compitalitii*, *compitalitia*, and sometimes *compitalia*. When these Sports were exercised, the Images of Men and Women, made of Wool, were hung in the Streets; and so many Balls made of Wool as there were Servants in the Family, and so many compleat Images as there were Children. The meaning of which Custom was this: These Feasts were dedicated to the *Lares*, who were esteemed

¹ *Etque gravis, Geminosque parit qui compita servant,
Et vigilant nostra semper in aede Lares.* Ovid. Fast. l. 2.
Her Twins the *Lares* call'd: 'Tis by their Care
Our Houses, Roads, and Streets in safety are.

² Martial. l. 3. Epigr. 57. ³ Arnob. 2. ⁴ Varro de re rustica: & 5. de Ling. Lat. ⁵ Festus apud Lil. Gyr.

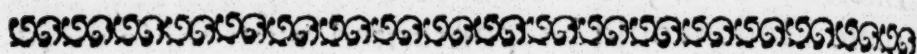
Infernal Gods; the People desiring hereby that these Gods would be contented with these woollen Images, and spare the Persons represented by them. The *Roman* Youths used to wear a golden Ornament called *Bulla*, about their Necks; it was like an Heart, and hollow within. This they wore till they were Fourteen Years of Age, and then they put it off, and hanging it up, consecrated it to the *Lares*, as we learn ¹ from *Perseus*. These *Lares* sometimes ² were cloath'd in the Skins of Dogs, and were ³ sometimes fashioned in the Shape of Dogs; whence that Creature was consecrated to them.

The Place in which the *Lares* were worshipp'd was call'd *Lararium*: and in the Sacrifices offer'd to them, the ⁴ first Fruits of the Year, ⁵ Wine and Incense were brought to their Altars, and their Images adorn'd with Chaplets and Garlands. ⁶ The Beginning of which Worship came from hence; that antiently the *Dead*, ⁷ who were buried at Home, were worshipp'd as Gods, and called *Lares*. And besides, ⁸ we find in *Pliny* that they sacrificed with Wine and Incense, to the Images of the Emperours, whilst they yet lived.

¹ *Bullaque succinctis Laribus donata pependit.*

When Fourteen Years are past; the *Bulla's* laid Aside, an Offering to the *Lares* made.

² Plutarch. in Probl. ³ Plautus ⁴ Tibullus. l. 1. ⁵ Plan. in prol. Aul. ⁶ Juvenal Sat. 9. 12. ⁷ Arnob. 5. ex Var. ⁸ Epistol. l. 10.



C H A P. III.

S E C T. I.

The Genii. Their Name.

ALtho' the *Genii* and the *Lares* sometimes mean the same Deities, yet by *Genius* is commonly meant that Spirit of Nature which *begets* all Things, from which ¹ generative Power it has its Name, or else it is so called because it ² assists at all Generations, or lastly, because it protects and defends us when we are begotten. The Birth-Day, and the Marriage-Bed, had the Name ³ *Genial* from him; which Name was likewise given to all Days wherein Mirth, Pleasures, and Joys did abound. And on the same account those who live merrily, deny themselves nothing that makes for their Ease and Pleasure, or that is grateful to their Appetite, who entirely follow the Dictates of their sensual Desires, are said to *live a genial Life*, or to *indulge their Genius*.

The *Greeks* call'd these *Genii* Dæmons, as it is thought, from the ⁴ Terror and Dread they create in those to whom they appear: or, as it

¹ A gignendo seu genendo, nam geno pro gigno olim dicebatur Aug. 7. de Civitate Dei. Cicero de 2. Oratore & 2. de Inventione. ² Censorin. de Die Nat. 3. ³ Isidor. 8. Etymol. c. ult. ⁴ Dæmones dicuntur a *δαιμόνιο* exterreo, aut pavefacio. Eusebius.

is more probable, ¹ from the prudent and wise Answers which they gave when they were consulted as Oracles. ² Hence some think, that illustrious Men, whose Actions in this Life gain them universal Praise and Applause, do after their Deaths become Dæmons, by which Dæmons is to be understood, ³ as *Plutarch* says, Beings of a middle Kind, of greater Dignity than Man, but a Nature inferior to the Gods.

¹ Vel quasi *δαίμονες*, id est, periti rerumque præscii, nam responsa dabant consulentibus. *Isidor.* 8. *Etymol.* ² *Socrates* ex *Hes.* ap. *Plat.* *ibid.* ³ *Lib. de Orac.*

S E C T. II.

Their Images.

THE Images of the *Genii* resembled for the most part the Form ¹ of a *Serpent*, according to ² *Persius*, and his Commentators. Sometimes also they were ³ described like a Boy, or a Girl, or an old Man; and crowned with the Leaves of the *Plane Tree*, ⁴ which was a *Tree sacred to the Genii*.

¹ *Statii Theb.* 5.

² *Pinge duos angues; Pueri, sacer est locus, extra Meite.* _____

Sat. 1.

Paint here two Snakes: Let no Youth dare
Defile with Piss those Walls which sacred are.

³ Vide de la Cerdæ commentar. in *Æneid.* ⁴ *Platanus* putabatur arbor genialis.

S E C T. III.

Sacrifices offer'd to the Genii.

WINE and Flowers were offer'd up in Sacrifices to the *Genii*, and that especially by People on their Birth-Days, as we may learn from ¹ *Persius* and ² *Horace*. To these Flowers and Wine they added ³ Incense and parched Bread, Corn strew'd with Salt. ⁴ Sometimes also a Swine was sacrific'd; tho' *Censorinus* writes, that it was not usual to sacrifice to the *Genii* with the Blood and Slaughter of any Thing, since we ought not to take Life from other Creatures on that Day on which we receiv'd it.

¹ *Funde merum Genio* ———

Satyr. 6.

To *Genius* consecrate a cheerful Glass.² ——— *piabant**Floribus & Vitis Genium memorem brevis ævi,
Cum sociis operum & pueris & conjuge fidâ.*Their Wife, their Neighbours, and their prattling Boys,
Were call'd: all tasted of their sportive Joys:They drank, they danc'd, they sung, made wanton Sport,
Enjoy'd themselves, for Life they knew was short.*Horat. Epist. 2. L. Ep. 1.*³ *Plut. in Aul.* ⁴ *Calph. Ecl. 5. Hor. 3. Carm.*

S E C T.

S E C T. IV.

Offices.

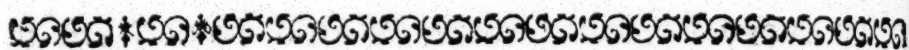
THE *Genii* were appointed the continual Guardians, Overseers, ¹ and safe Keepers of the Men (² as the Womens Guardians and Protectors were call'd *Junones*) from their Cradles to their Graves. They likewise carried the Prayers of Men to the Gods, and interceded for them. Whence some call them *Præstites*, or chief Governours, ³ because *they are set over the Management of all Things.*

To every Person ⁴ were assign'd two *Genii*, a *Bonus Genius*, and a *Malus Genius*: ⁵ *Horace* calls them a white and a black one. We are told by ⁶ *Valerius Maximus*, that when *Cassius* fled to *Athens*, after *Anthony* was beaten at *Actium*, there appeared to him a Man of a large Stature, of a black swarthy Complexion, with long Hair, and a nasty Beard. *Cassius* ask'd him who he was, and the Apparition answer'd, *I am your evil Genius.* *Virgil* is thought, by his ⁷ Commentator *Servius*, to mean these two *Genii* by the Word *Manes*. Of these two *Genii*, the good One, which is given to every one at his Birth, constantly incites him to the Practice of Virtue and Goodness, whereas the bad One prompts him to all manner of Vice and Wickedness.

¹ Arrian in Epictet. ² Polit. Miscell. c. 99. ³ quod præsunt gerundis omnibus. Martianus 2. de nupt. ⁴ Plut. de Iside & Osir. ⁵ Genium Album & Nigrum. Horat. 2. Ep. 2. ⁶ Interrogatus quisnam esset respondit se esse κακοδαίμονα, Val. Max. 1. 1. c. 7. ⁷ Quisque suos patimur manes. Virg. Æn. 6. Vide Servium in loc.

Nor were these *Genii* assign'd to Men only; for several Countries had their *Genius*, who therefore was call'd ¹ the *Deity of the Place*. Nay, ² *Genii* were allotted to all Houses, and Doors, and Stables, and Hearths: And because the Hearths were usually cover'd with *Slates*, therefore the *God of the Hearths* was called *Lateranus*: But of these enough. Let us now proceed to the other inferior Deities.

¹ Numen loci. Virgil. *Æn.* 7. ² Prud. in Symm. *Laterculis extrui foci solebant.* Lil. *Synt.* 1.



C H A P. IV.

The Nuptial Gods and Goddesses.

FIVE Deities were so absolutely necessary to all Marriages that none could lawfully be solemniz'd without them. They were *Jupiter perfectus seu adultus*, *Juno perfecta seu adulta*, *Venus*, *Suada*, and *Diana*. Besides which, several inferior Gods and Goddesses were worshipp'd at all Marriages.

Fugatinus, join'd the Man and the Woman together in ² the *Yoke* of Matrimony.

Domiducus, ³ guided the Bride into the Bridegroom's House.

¹ Minores & plebei Dii. ² A jugo matrimonii dictus. Aug. de Civit. 4. ³ Quod sponfam in sponsi domum ducet. Idem ibid. & l. 9. c. 9.

Domiducus.

Domitius, was worshipped that the Bride might be ¹ kept at Home to look after the Affairs of the Family.

Manturna, was worshipped that the Wife might never leave her Husband, but in all Conditions of Life ² abide with him.

Then the Goddess *Virginensis*, and also the Goddess *Cinxia Juno*, ³ was invoked when the Virgin's Girdle was unloosed.

Priapus, or *Mutinus*, was also reckoned one of the Nuptial Gods, because in his filthy Lap the Bride was commanded to sit, according to a very religious and modest Custom, forsooth!

Pertunda, or *Partunda*, was also worshipped; *St. Augustin* mentioning her advises us to ⁴ spare the Modesty of Human Nature.

⁵ *Viriplaca* reconciles Husbands to their Wives. A Temple at Rome was dedicated to her, whether the married Couple usually repaired when any Quarrel arose between them; and there opening their Minds freely to each other without Passion, they laid aside all Anger, and returned home together friendly.

The Goddess *Matuta*, ⁶ according to the Opinion of some, was the Daughter of *Cadmus*, whom the Greeks call *Leucothea* or *Ino*. ⁷ The Maid Servants were not suffered to come within her Temple; but the married Women admitted one of them, and afterwards buffeted her.

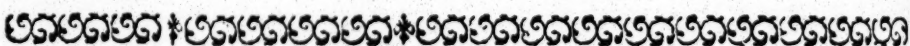
¹ Ut sponsam domi teneret. ² Ut cum marito semper maneret. ³ August. ibid. ⁴ Ut parcatur humanæ verecundiæ, ibid. ⁵ A placendo Viro: Val. Max. l. 2. c. 1. ⁶ Ovid Metam. l. 3. ⁷ Plutarch in Camillo. & quæst. Rom. 1.

Mothers pray'd to this Goddess to send Blessings on their *Sister's* Children, but never pray'd to her for their own: and therefore while they were present at her Sacrifices, they carried not their own, but their Sisters Children in their Arms.

The Goddess *Mena* presided over the Womens *monthly Courses*; ¹ and was the same with the *Mo n.*

And *Februa* was employ'd in the same Affair: she was so call'd ² for the same Reason.

¹ Amenstruis: *Mēn* etiam Græce Luna dicitur. ² a februo, id est purgo.



C H A P. V.

The Gods presiding over Women with Child.

THREE Gods assisted big-bellied Women when their Assistance was ask'd.

Pilumnus, was one of the Gods of Children: he was so called from the ¹ Pestle, which the Ancients pounded their Corn with, before they made their Bread, or ² because he keeps off those Misfortunes which attend Children.

Intercidona, was the Goddess who first taught the art ³ of cutting Wood with an Hatchet to make Fires.

Deverra, was worshipped as a Goddess, because she invented Brooms, ⁴ by which all Things are

¹ A pilo. ² quod mala ab infantibus pellit, Servius. ³ ab intercisione Securis. ⁴ ascopis quibus verritur.

brushed

brushed clean, and those Distempers prevented that proceeded from Nastiness.

The *Sylvan Gods*, who were always hurtful to big-bellied Women, were driven away by these Deities, and the Mischiefs they intended were prevented. For, as neither the Trees, ¹ says St. *Austin*, are cut down without an *Ax*, nor Bread made without a *Pestle*, nor Things preserved clean without a *Brush*; so since those Instruments are thought Signs of good Houswifry, it was supposed, that these wild uncleanly Gods would never dare to enter into the Chamber of a *breeding Woman*.

¹ Augustin. de Civit. Dei l. 7.

CHAP. VI.

The Gods and Goddesses presiding over Women in Labour.

THESE Goddesses assisted Women in Travel, and pomoted the happy Birth of the Child.

Juno Lucina; ¹ whose Image was thus formed. One Hand was empty, and ready, as it were, to receive the new born Babe; the other Hand held a lighted Torch, by which that Light of Life was signify'd, which all enjoy as soon as they are born.

Diana; (tho' some ² make no Difference between her and *Lucina*) *Tymæus* speaks very hand-

¹ Nat. Comes. ² Catull. carm. ad Dian. 12.

homely, ¹ when he relates that *Diana's* Temple was burnt the same Night in which *Alexander* was born: ² It is no Wonder she was absent from ³ her House, says he, when her Assistance was ⁴ necessary at the Labour of *Olympias*, *Alexander's* ⁵ Mother. She is called *Solvizona*, for when ⁶ Women lay in the first Time, they loos'd their *Zona*, or Girdle, and dedicated it to *Diana*.

Egeria is so call'd ⁷ from casting forth the Birth.

Prosa, or *Prorsa*, or *Porrina*, (who was call'd also *Postverta* and *Anteverta*) look'd after the Birth of the Child; ⁸ it was in her Power to make the Birth easie and regular, or difficult and preposterous.

Manageneta, ⁹ presid'd also over the Infant, both before and after its Birth.

Lastly, The Goddess *Latona*, of whom we have spoken in her Place. It was thought that she very much lov'd a Dunghil-Cock; because a Cock was present when she brought forth *Diana* and *Apollo*: and from thence some imagine, that the Presence of a Cock renders the Womens Labours easie.

Nixii Dii, so call'd ¹⁰ from striving, because the Mother and the Child struggle at that Time. The Mother struggles thro' Pain, and the Child, that it may come into the World.

¹ Cicero de Nat. Deor. l. 1. ² Theocr. Idyll. 17. ³ a partu egerendo. ⁴ Gell. c. 19. Plutarch. Rom. qu. 25. ⁵ *Æliani* variæ historiæ. ⁶ ab enitendo, quod eniteretur cum mater, tum fœtus. Auson. Idyll. 12.

C H A P. VII.

The Deities presiding over Infants at the Time of their Birth, and after.

THESE Deities presided over Children in the Time of their Birth, and afterwards:

Fanus, who opened ¹ *the Door of Life* to them.

Opis, who ² assisted them when they come into the World.

Nascio, or *Natio*, a Goddess so call'd from a Latin Word ³ signifying to be born.

Cunia, ⁴ who attends the Cradle, and watches the Infants while they lie and sleep.

Carmenta, ⁵ who sings the Destinies.

Vagitanus, or *Vaticanus*, ⁶ who takes care of them, when they cry.

Levana, ⁷ from lifting them up from the Ground.

⁸ For when a Child was born, the Midwife constantly laid the Child on the Ground, and the Father, or, in his absence, somebody appointed by him, lifted it from the Ground: and from thence, *tollere liberos*, signifies to educate Children.

Rumina, who milks the Breast for the Child.

⁹ *Ruma* is an old Word signifying a Breast.

Potina, ¹⁰ who gives the Infant Drink.

¹ Qui aperiret vitæ januam. ² quæ opem ferret. ³ a nascendo, Augustin. de Civitate. l. 4. c. 8. & 11. ⁴ quæ cunis præest. ⁵ a canendo. ⁶ a vagiendo. ⁷ a levando. ⁸ Var. 2. de vita pop. Rom. ⁹ August. 4. c. 8. ¹⁰ a potando.

Educa, or *Edusa*, from whom it receives its
1 Food.

Offilago, who fastens the 2 Bones, and hardens
the Body.

Carna, or *Carnea*, who 3 keeps the inward Parts
safe. To this Goddess they sacrificed upon the
Kalends of *Juno* with Bacon, and Cake made
of Beans. Whence those *Kalends* were called *Fa-*
bariæ.

The Goddess *Nundina* was so called from 4 the
ninth Day of the Child's Age: which was the *Day*
of the Purification: in which the Name was gi-
ven it, if it was a Boy: if it was a Girl, this
Ceremony was perform'd on the eighth Day.

Statilinus, or *Statanus*, who teaches Infants 5 to
stand and walk; and preserves them from fal-
ling.

Fabulinus, 6 who look'd after them when they
began to speak.

Paventia was the Goddess, who 7 preserved
them from Frights.

1 Ab edendo. 2 ab ossibus. 3 a carne. Vide Macro-
b. Saturn. l. i. c. 2. 4 a nono die qui fuit dies Iusticus.
Vide Macro. Festum in voce Iusticus. 5 a stando. 6 a
fando. 7 ab avertendo pavore.



C H A P. VIII.

The Gods and Goddesses presiding over adult Persons.

OUR several Actions are supposed to be un-
der the Protection of divers Gods.

Juventus, or *Juventas*, protects us in the Beginning of our Youth, ¹ when we have thrown off the Child's Coat.

Agenoria excites Men to ² Action.

Strenua encourages us to ³ behave ourselves strenuously, and bravely on all Occasions.

Stimula eggs us on to extraordinary Actions.

Horta is the Goddess, ⁴ who exhorts us to undertake noble Enterprizes. Her Temple at Rome stood always open: and some call her *Hora*.

Quies had her Temple without the City, and ⁵ was supposed to be the Donor of Peace and Quietness.

Murcia renders Men ⁶ lazy, idle, and dull.

Adeona and *Abeona*, protects us so that we have Power to go in and out in safety.

Vibilia, brings Wanderers into the Way again.

Vacuna protects the idle and lazy.

Fessonia recreates and refreshes the Weary.

The Goddess *Meditrina* has her Name ⁷ from Healing: and her Sacrifices were call'd *Meditrinalia*, in which they drank new and old Wine instead of Physick.

The Goddess *Vitula* is so call'd from ⁸ leaping for Joy: for she is the Goddess of Mirth, which mitigates the Toils of Life.

The Goddess *Volupia*, ⁹ from Pleasure, for from her we receive it.

Orbona was worshipp'd, that she should not leave Parents ¹⁰ destitute of Children.

¹ August. l. 4. c. 11. ² Idem l. 4. c. 16. ³ Varro lib. 4. de Ling. Lat. ⁴ Plut. Quæst. Rom. 14. ⁵ Aug. 4. 16. ⁶ murcidos reddit. Idem ibid. ⁷ a medendo. Varr. & Festus. ⁸ a vitulando, id est, lætitia gestiendo. ⁹ a voluptate. ¹⁰ orbos liberis.

Pellonia was thought to have great Power in driving away the Enemy.

Numeria was worshipp'd, that from her we might learn ² to cast Accounts.

Camæna, was esteem'd a Goddess that inclines Infants ³ to sing.

Sentia was worshipped, that Children might imbibe at first just and honourable ⁴ Sentiments.

Angerona was the Goddess that removed the ⁵ Anguishes of the Mind, or else was so named from ⁶ the Squinancy; when the Cattle of the Romans were almost wholly destroy'd by this Disease; they offer'd Vows to her, and she remov'd the Plague.

Hæres Martia, was one of the Companions of *Mars*, and was worshipp'd by those who obtain'd any Inheritance.

Stata, or *Statua Mater*, was worshipped in the Forum, that it should not be burnt, or suffer Damage from frequent Fires, which happen'd there in the Night.

The Goddess *Laverna* was the Protectress of Thieves, who from her were nam'd *Laverniones*: they worshipp'd her, that their Designs and Intrigues might be successful: ⁸ Her Image was a Head without a Body.

The God *Averruncus* was thought to ⁹ repel and prevent Misfortunes.

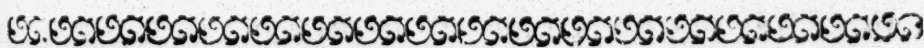
Consus suggested good ¹⁰ Counsel in the Management of Affairs.

¹ A pellendis hostibus. ² a numerando. ³ a canendo. ⁴ a sentiendo. Fest. Jul. Modest. ⁵ ut pelleret angores animi. ⁶ ut arceret anginam. ⁷ Fest. id. ibid. ⁸ Scalig. in Fest. ⁹ ab averruncando, id est, avertendo mala. ¹⁰ a consulendo.

Catius made Men ¹ circumspect, acute and wise. *Volumnus* and *Volumna*, were so named, because thro' their means Men ² were willing to follow Things that are good. *Honorius*, the God, from whom they beg'd *Honours*.

Aius Locutius was worshipp'd on this Occasion: ³ A certain common Soldier said, that in the Night he heard a Voice say; *The Gauls are coming*. No body minded what he said, because he was a poor Fellow. After the *Gallick War*, *Camillus* advised the *Romans* to expiate their Offence in neglecting this nocturnal Voice, which forewarn'd 'em of the *Gallick War*, and the ensuing Destruction: whereupon a Temple was dedicated in *Via Nova* to *Aius Locutius*. Among the *Ethiopians*, or the *Assyrians* and *Persians*, *Pœna* and *Beneficium* (Punishment and Favour) were reckon'd in the Number of the Gods. For the former was esteem'd the Distributer of *Evil*; the other, the Dispenser of *Good Things*.

¹ Quod homines cautos redderet. ² a volendo quod ejus consilio bona vellent. ³ Aug. l. 2. c. 21. Valer. Maximus.



C H A P. XI.

The Gods assign'd to the several Parts of Human Bodies.

A Particular God was assign'd and ascrib'd to every Member of the Body of Man.

The Head was sacred to *Jupiter*, the Breast to *Neptune*, the Waist to *Mars*, the Forehead to *Genius*,

¹ Servius in Georg.

the

the Eye-Brows to *Juno*, the Eyes to *Cupid*, the Ears to *Memoria*, the Right-Hand to *Fides*, the Back and the hinder Parts to *Pluto*, the Reins to *Venus*, the Feet to *Mercury*, the Knees to *Misericordia*, the Ancles and Soles of the Feet to *Thetis*, and the Fingers to *Minerva*.

The Astrologers assign the Parts of the Body to the *Cælestial Constellations*, in another manner, thus : † The Head they assign to *Aries*, the Neck to *Taurus*, the Shoulders to *Gemini*, the Heart to *Cancer*, the Breast to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the Secrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Pisces*.

† Firmic. & Manilius apud Lil. Gyr. Synt. I.

CHAP. X.

The Funeral Gods.

THE Chief of the Funeral Deities is *Libitina*, whom some account to be the same as *Venus*, since her Name is deriv'd † from Lust or Concupiscence, but others think that she was *Proserpine*; in her Temple all Things necessary for Funerals were sold or lett. *Libitina* sometimes signifies the Grave, and *Libitinarii* those Men who were employ'd in burying the Dead. *Porta Libitina*, at Rome, was that Gate thro' which dead Bodies were carried to be burnt : And *Rationes Libitinæ*, in *Suetonius*, signifies those Accounts which we call *The Bill of Mortality*, or the *Weekly Bill*.

† Ita dicta a libitu vel libidine.

PART



PART VI.

Of the Dii Indigetes and Adscriptitii, or the Semidei (Demi-Gods) and Hero's.



HIS now is the last Division of the *Fabulous Pantheon*, in which you see exactly described the Images of the *Dii Indigetes*, or *Semidei*, and the *Heroes*. I told you at first who the *Dii Adscriptitii* and *Indigetes* were, and from whence they were so call'd.

The *Semidei*, 'Ημιθεοί, [*Hemitheoi*,] were those who had Human Bodies, sacred Minds and cœlestial Souls: they were born into this World for the Good and Safety of Mankind. *Labeo*, in *St. Austin*, distinguishes 'em from the *Heroes*. He thinks that *Heros* was one of *Juno's* Sons, and that the Name *Heros* is derived from *Ἥρα* [*Hera*] *Juno's* Name in the Greek Language. * Others think the Word comes

* Lib. 10. c. 21. † Interpr. Homeri apud Lil. Gyr. Synt. 1. from

334 *Of the Gods of the Heathens.*

from *ἡγξ* [*Era*] the Earth; because Mankind owes its Original to it. * Others again think it comes from *ἔρως* [*Eros*] Love, for *Heroes* are the most illustrious Product of Love, and are themselves, as *Hierocles* observes, full of Love. But others think that this Name is derived from *ἔρεω* [*Ereo*] to plead, and is given them, because *Heroes* are very elegant, and most powerful, and skilful in Rhetorick. Or lastly, it is thought that the Word comes from *ἀρετή* [*Arete*] Virtue, for *Heroes* are endued with many Virtues. But let us speak particularly concerning some of these *Heroes*, of whom the famousst was *Hercules*.

* Plato in *Cratylus*.

C H A P. I.

S E C T. I.

H E R C U L E S.

His Birth.

THere were many *Hercules's*, but (as * *Tully* says) the famous Actions of them all are ascribed to him who was the Son of *Jupiter*, by *Alcmena*, the Wife of *Amphitryo* King of *Thebes*.

When *Amphitryo* was absent, ² *Jupiter* put on his Shape and Dress, and came to *Alcmena*; who thinking that her Husband was return'd, entertain'd the deceitful God both at Table and at Bed, and

* *De Natura Deorum*, l. 3. ² *Natalis Comes*, *Lil. Gyrald.*

had by him a Son, whose Limbs were so large, his Constitution so robust, and every part of his Body so full of Vigour, that *Jupiter* was forc'd to join three Nights together, and imploy them all in producing a Son of such marvellous Stength. Before this Adultery *Alcmena* had conceived a Son by her Husband: This Son and *Hercules* were Twins; his Name was *Iphiclus*:¹ he was wonderful swift in Running.

When *Juno* knew *Jupiter's* Adultery, she began to hate *Hercules* so violently, that she endeavour'd with might and main to ruin him. First, she obtain'd an Edict from *Jupiter*, which she endeavour'd to turn to his utter Destruction; for the Wife of *Sibonellus*, King of *Mycenæ*, was big with *Euristheus*, at the same time when *Alcmena* was big with *Hercules*. *Jupiter* ordain'd, that whichsoever of the two Children was born first, he should be superior to the other: *Juno* accelerated *Euristheus's* Birth, so that he was born after seven Months, and came into the World before *Hercules*. Again, she sent two Vipers to destroy him when he lay crying in the Cradle: but 'twas in vain; for the valiant Infant grip'd 'em in his Hands till they perish'd by his Grasp,² as we are told by *Ovid*. At length³ by the Mediation of *Pallas*, *Juno* was reconciled to the Noble Youth, and let him suck her Breasts; but he sucked with

¹ *Nam super extremas segetum currebat aristas,
Nec siccos fructus ladebat pondere planta.* Orph. in hymn.
He over standing Corn wou'd run, and ne'er
In his swift Motion bruise the tender Ear.

² *Tene ferunt geminos pressisse tenaciter angues,
Cum tener in cunis jam Jove dignus eras?* Ov. Epist. Deian.
You kill'd two Serpents with your Infant-hand,
Which then deserv'd *Jove's* Scepter to command.

³ *Eumolp.* 1. de Mysteriis.

such Violence, that he hurt her Breast; wherefore she put him away, and some of her Milk was spilt; but it was not lost, for it fell upon the Sky, and made the *Milky Way*, which is in *Greek* call'd γαλαξία. [*Galaxia*.] Some of it pass'd through the Clouds, and fell on the Earth, and where it fell, Lilies sprang up; from whence some call those Flowers, ' *the Roses of Juno*.

¹ Rosæ Junoniæ. Lil. Gyr.

S E C T. II.

Names of Hercules.

HE had two proper Names, *Hercules* and *Alcides*; but his Surnames are innumerable. His Parents call'd him *Alcides*, ' from his extraordinary Strength; because he greatly excell'd all Mankind in Strength. He was afterwards call'd *Hercules*, ' from the Glory which *Juno* caus'd him. For her Hatred and Unkindness towards him was the great means of the Increase of his *Glory*; for when she expos'd him to the greatest Dangers, she made his Glory and Honour most illustrious, and by enjoining him so many Labours, she only exercised his Patience and Courage.

The *Surnames* I choose rather to omit, because it is plain, that he derived them either from the Places where his mighty Feats were done, or from the Actions that he perform'd with Applause and Honour; which I will carefully and distinctly recount:

¹ ab ἀλχη, robur. ² Juno græcè dicitur Ἥρα, & gloria κλέος, unde nomen Hercules.

they are call'd *Hercules's Labours*; so great was the Pains and so infinite the Toil of them.

SECT. III.

The Labours of Hercules.

H*ercules* was. subjected to *Euristheus*, not only by the Edi&t of *Jupiter*, and Unkindness of *Juno*: But besides, the Oracle of *Apollo* at *Delphos* advised and perswaded him to submit himself, and obey *Euristheus's* Commands; and especially to undergo willingly the Twelve Labours which his Master should lay upon him. *Hercules* obey'd the Fates, and serv'd *Euristheus* twelve Years; and perform'd the most dangerous and difficult Commands with a suitable Courage and Success. Some say that *Hercules* serv'd him voluntarily, and perform'd these difficult Tasks, to shew how great Love he bore *Euristheus*. Tho' *Hercules* perform'd an infinite number of memorable Actions, twelve are especially celebrated: And those twelve are comprised in as many *Latin Verses*, translated out the *Greek*.

1 *Prima Cleonei tolerata arumna Leonis,*
Proxima Lernaum ferro & face contudit Hydram.
Mox Erymantheum vis tertia perculit Aprum.
Aripedis quartò tulit aurea cornua cervi.
Stymphalidas pepulit volucres discrimine quinto.
Tbreiciam sexto spoliavit Amazona Baltheo.
Septima in Augeæ stabulis impensa laboris.
Octava expulso numeratur adorea Tauro.
In Diomedeis victor jam nona quadrigis.
Geryone extincto decimam dat Iberia palmam,
Undecimum mala Hesperidum distracta iriumpum.
Cerberus extremi suprema est meta laboris.

The particular account of these *twelve* is this.

I. He tore in pieces, with his Nails, the *Lion* in the Wood of *Nemæa*; which some say fell from the Circle of the *Moon*; and was invulnerable by any Weapon. This Place was also named *Cleone*, from whence the *Lion* was called *Cleoneus*. This was the first Labour of *Hercules*. He skinn'd this *Lion*, and with the Skin he made him a Shield and Breast-Plate.

II. There was a *Hydra*, a *Serpent* in the Lake *Lerna*, in the Fields of *Argos*; that had seven Heads; some say nine, others fifty. When any of these Heads were cut off, another presently sprang up in the place of it; unless the Blood which issued from the Wound, was stopt by Fire. *Iolaüs*, the Son of *Iphiclus*, procur'd for him lighted Brands from the neighbouring Woods: And with them *Hercules* stanch'd the Blood issuing from the Wounds he made. This seasonable Assistance was not forgotten; for when *Iolaüs* was

— The *Cleonean* *Lion* first he kills,
 With Fire and Sword then *Lerna's* Pest he quells.
 Of the wild Boar he clears th' *Er'mantbean* Fields.
 The brass foot Stag with golden Antlers yields,
 He *Stympha* clears of man-devouring Birds,
 And next the bouncing *Amazon* ungirds:
 The Stables of King *Augeas* he cleans,
 The *Cretan* Bull he vanquishes and chains:
Diomedes's Horses him their Conqueror own,
 Then he brings low three-headed *Geryon*:
Hesperian Apples next his Name advance,
 And his last Labour *Cerberus* enchains.
 Euripid. in *Hercule* Insan.

grown to a decrepit Age, *Hercules*, by his Prayers, restor'd to him his Youth again.

III. He bound the wild Boar, whose Fierceness and Bigness was equally admirable, in the Mountain *Erymanthus* of *Arcadia*; and afterwards brought it to *Euristheus*.

IV. He was order'd to bring to *Mycenæ* an Hind, whose Feet were Brass, and Horns Gold. No Body dar'd to wound her, because she was consecrated to *Diana*; nor could any body out-run her: Yet *Hercules* hunted her a Year on foot, and catch'd her, and brought her away on his Shoulders.

V. He partly kill'd, and partly drove away the Birds call'd *Stymphalides*, from the Lake *Stymphalius*, which used to feed upon Man's Flesh.

VI. He defeated the Army of the *Amazons*, and took from *Hippolyte*, their Queen, the finest Belt in the World.

VII. He in one Day cleansed the Stable of *Augeas*, by turning the course of a River into it. This Stable had never been cleaned, altho' three thousand Oxen stabled in it thirty Years. Whence when we would express a Work of immense Labour and Toil, in a proverbial Speech we call it *cleansing the Stable of Augeas*:

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VIII. He tamed a great Bull, that did innumerable Mischiefs to the Island, and brought him bound to *Euristheus*.

IX. He overcame *Diomedé*, the most cruel Tyrant of *Thrace*; who fed his Horses with the Flesh of his Guests. *Hercules* bound him, and threw him to be eaten by those Horses, to which the Tyrant expos'd others.

X. He overcame in War *Geryon*, King of *Spain*, who had three Bodies: We saw him before in Hell. He took likewise his bay Oxen, who eat Man's Flesh, and brought 'em into *Italy*; when he had kill'd the Dragon with seven Heads, and the Dog with two, who guarded them.

XI. He kill'd the Dragon, who watch'd, and then carry'd away the *Golden Apples* in the Gardens of the *Hesperides*; from whence perhaps he is call'd *Melius*, and Apples were offer'd up in his Sacrifices. When in *Bæotia* no Bull (or Sheep) could be procur'd at the time of Sacrifice, they took an Apple and stuck into it four Straws, which represented four Legs, and two other instead of Horns, and again another for a Tail, and offer'd *Hercules* this Apple instead of a Victim.

XII. Lastly, he was commanded by *Euristheus* to go down into Hell, and bring away from thence the Dog *Cerberus*. This he perform'd without Delay, and bound the *Three-headed-Monster*

* μῆλον Græce significat Malum vel porrum.

in a triple Chain; and by force brought with him up to the Earth the Dog, who strove and resisted in vain. When *Cerberus* saw the Light, he vomited, and from thence the poysonous Herb *Wolfs Bane* sprang. These are the *Twelve Labours* of *Hercules*.

P. Pray, Sir, let me a little interrupt you now, since I have been silent so long. Pray satisfie these two Scruples. First, why could not *Juno*, his Enemy, hinder his Birth? Secondly, I know that many mention more than twelve Labours of *Hercules*.

M. What you call an Interruption, *Palæophilus*, is both seasonable and acceptable to me; because it recalls a thing to my Memory that I had forgot, and gives me an Occasion of mentioning something which ought not to be omitted: Know therefore, that *Juno* design'd to kill him in his Mother's Womb, or else destroy him immediately after his Birth; and to perform it laid her Plot: But *Alcmena's* Woman, *Galanthis*, prevented it; for she cheated *Juno*; and told her that *Alcmena* had brought forth a Son. *Juno* believ'd her, and thinking that her Contrivances were ineffectual, she desisted; and then *Alcmena* brought forth *Hercules* without trouble. But the Deceit of *Galanthis* was punished; for she was turned into a Weasel, and because *Galanthis* offended by her Mouth, therefore the Weasel brings forth her Young at her Mouth with great Pain and Anguish.

1 Aconitum.

2 Mustela Græce γαλίνη dicitur.

As for the *Labours* of *Hercules*, I confess that they were more than twelve (though these especially were call'd *Hercules's Labours*) if you please, we will continue our Account of him thus.

XIII. He vanquished the enormous Giant *Antæus*, who was above sixty four Cubits high. He was barbarous to all Strangers ; for he forced them to wrestle with him, and then choaked 'em. *Hercules* threw this Giant down thrice, and perceiv'd that he recover'd new Strength as oft as he touch'd the Ground ; wherefore he lifted him in his Arms from the Ground, and pinch'd and squeez'd him till he burst and died.

XIV. *Busiris* the Tyrant used to sacrifice all the Strangers which he caught to his Father *Neptune*, till *Hercules* sacrificed both him and his Son upon the same Altars.

XV. He kill'd the Giants *Albion* and *Bergion*, who intended to stop his Journey. And when in the Fight his Arrows were consumed, so that he wanted Arms, ¹ he prayed to *Jupiter*, and obtain'd from him a Shower of Stones, with which he defeated and put to Flight his Adversaries. This, they say, happened in that part of *France*, ² which was anciently called *Gallia Narbonensis*, which place is still called ³ the *Stony Plain*.

¹ Cato in Orig. ² Mela. l. 26. Georg. ³ Campus Lapideus.

XVI. When *Atlas* was weary of his Burden, *Hercules* took the Heavens upon his own Shoulders.

XVII. He overcame the Robber *Cacus*, who spit Fire ; and strangled him.

XVIII. He shot the Eagle, that devoured the Liver of *Prometheus*, as he lay chained to the Rock.

XIX. He slew *Theodamas*, the Father of *Hylas*, because he denied to give him Victuals : But he took *Hylas* with him, and was very kind to him.

XX. He delivered ¹ *Hesione*, Daughter of *Laomedon* King of *Troy*, from the Whale, to which Sea Monster she was exposed, in this manner : He raised on a sudden a Bank, in the place where *Hesione* was to be devoured ; ² and stood armed before it : And when the Whale came seeking his Prey, *Hercules* leaped into his Mouth, and sliding down into his Belly, he spent three Days in tearing the Monster's Belly ; but at length he burst through safe, and lost his Hair. *Laomedon*, after this, broke his Word, and refused to give *Hercules* the Reward he had promised ; wherefore he took by force, and pillag'd the City *Troy* ; giving to *Telamon*, who first mounted the Wall, the Lady *Hesione*, as a part of the Booty.

XXI. He overcame *Achelous*, the Son of *Oceanus* and *Terra*, (they fought for *Deianira*, who was betrothed to them both) tho' *Achelous* first turn'd himself into a Serpent, then into a Bull. For plucking one of his Horns off, he obliged him to yield. *Achelous* purchased his Horn again, giving *Amalthæa's* Horn in its stead. The meaning whereof is this : *Achelous* is a River of Greece, whose Course

¹ Ovid Metam. II. ² Andræus Tenedi in Navig Propont. winds

winds like a Serpent ; its Stream is so rapid, that it makes Furrows where it flows, and a Noise like the roaring of a Bull, (and indeed it is common among the Poets, to compare a River to a Bull.) This River divided it self into two Streams, but *Hercules* with Banks forced it into one Channel, *i. e.* he broke off one of the Horns or Streams : The Lands thus drained became fertile ; so that *Hercules* is said to have receiv'd the Horn of Plenty.

XXII. *Deianira* was Daughter of *Oeneus*, King of *Atolia* : *Hercules* carried her to be married, and they were stopt by a River : But the Centaur *Nessus* proffer'd to carry *Deianira* over upon his Back. *Nessus*, when she was over, endeavoured to ravish her ; which *Hercules* observing while he swam, shot him with an Arrow. When *Nessus* was dying, he gave *Deianira* his bloody Coat, and told her, if a Husband wore that Coat, he would never follow unlawful Amours. The credulous Lady long after experimented the Virtue of it, far otherwise than she expected : for *Hercules*, who had surmounted so many and so great Labours, was at length overcome by the Charms of *Omphale*, Queen of *Lydia* : He served her, and changed his Club into a Distaff, and his Arrows into a Spindle. His Love also to *Iole*, Daughter of *Eurytus*, King of *Oechalia*, brought on him Destruction. For his Wife *Deianira*, being desirous of turning him from unlawful Amours sent him *Nessus's* Coat to put on when he went to sacrifice ; which drove him into such Distraction, that he burn'd himself on the Pile he had raised, and was accounted among the Number of the Gods.

C H A P. II.

J A S O N.

JA S O N, Son of *Æson*, King of *Thessalia* and *Alcimedea*, was an Infant when his Father died, so that his Uncle *Pelias* administered the Government. When he came to Age, he demanded Possession of the Crown; but *Pelias* advis'd him to go to *Colchis*, under Pretence of gaining the *Golden Fleece* thence, but indeed to kill him with the Labour and Danger of the Journey.

P. What *Golden Fleece* was that?

M. It was the Hide of a *Ram*, of a white or purple Colour, which was given to *Phryxus*, Son of *Athamas*, and *Nephele* by his Mother. *Phryxus* and his Sister *Helle*, fearing the Designs of their Step-Mother *Ino*, got on this *Ram* to save themselves by Flight. But while they swam over the narrowest part of *Pontus*, *Helle* affrighted at the tossing of the Waves, fell down; whence that Sea was nam'd the *Hellepont*. *Phryxus* was carried over safe, and went to *Æta*, King of *Colchis*, a Country of *Asia*, near the *Pontus*; where he was kindly receiv'd, and sacrific'd the *Ram* to *Jupiter*, or *Mars*, who afterwards placed it among the Constellations. Only his Hide or *Fleece*, was hung up in a Grove sacred to *Mars*. It was called the *Golden Fleece*, because of a golden Colour, and guarded by Bulls that breath'd Fire from their Nostrils, and by a vast and watchful Dragon; as a Sacred and Divine Pledge, and of the greatest Importance.

P. Did *Jason* carry away that *Fleece*?

M.

M. Yes. He went on board a Ship call'd *Argo*; from the Builder of that Name, and chuses Forty Nine noble Companions, who from the Ship were call'd *Argonautæ* (among whom were *Hercules*, *Orpheus*, *Castor* and *Pollux*) in his Voyage he visited *Hypsipbile* Queen of *Lemnos*; who had Twins by him. Then after a long Voyage, and many Dangers, he arriv'd at *Colchis*, and demanded the *Golden Fleece* of King *Æta*, who granted his Request, on condition he tamed the Bulls that guarded it, whose Feet were of Brass, and breath'd Fire; and kill'd the Dragon, and sow'd his Teeth in the Ground, and, lastly, destroy'd the Soldiers which sprang from the Ground where these Teeth were sown. *Jason* undertook the Thing on these Conditions, and was deliver'd from manifest Destruction, by the Assistance of *Medea*, the King's Daughter, who was in love with him. For observing her Directions, he overcame the Bulls, laid the Dragon asleep, carried away the *Fleece*, and fled by Night, carrying *Medea* with him, whom he after marry'd.

P. What did King *Æta* do then?

M. He pursued them. But *Medea*, to stop his Pursuit, tore her Brother *Absyrtus* (who went with her) in pieces, and scatter'd the Limbs on the Road; when her Father saw the torn Members of his Son, he stopt to gather them up. So *Jason* and the *Argonautæ* return'd; where *Medea* restor'd old decrepid *Æson*, *Jason's* Father, to Youth again, by her Charms. (But some say *Æson* died before their Return.) The Daughters of *Pelias* were affected so by this miraculous Cure, that (desiring that their Father might receive the like Benefit) they were easily induc'd through mistaken

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ken Duty, and unskilful Kindness to tear their Father in pieces, entertaining a fond and foolish Hope that he, like *Æson*, would become young again. *Jason*, after this, hated *Medea*, and divorcing himself from her, he married *Creüsa*, the Daughter of *Creon* King of *Corinth*. Whereupon *Medea*, to revenge his Perfidiousness, murdered the two Children that she had by him, in his own sight; and in the next place, inclosing Fire in a little Box, she sent it to *Creusa*, who opened the Box, and by the Fire which burst out of it was burnt, together with the whole Court. And when she had done this, the admirable Sorceress flew by Magick Art to *Athens*. Some write, that she was reconcil'd afterwards to *Jason* again. But what hath been said is enough for this *Hero*; let us proceed to another.

C H A P. XIII.

T H E S E U S.

P. **W**HO were the Parents of *Theseus*?
M. Athra was his Mother, and *Ægeus* King of *Athens* his Father. *Minos* King of *Crete* made War against *Ægeus*, because the *Athenians* had dishonourably and barbarously kill'd his Son, who carry'd the Prize in the Games from them all. When he had vanquish'd the *Athenians*, he impos'd this severe Condition upon them, that they should send seven of the most noble Youths of their Country into *Crete* by Lot every Year:
 The

The fourth Year the Lot fell upon *Theseus*, which mightily grieved and troubled his Father *Ageus*. *Theseus* went on Board a Ship, whose Sails and Tackle were black, and receiv'd this Command of his Father; if by the propitious Providence of Heaven he escaped the Dangers, and did return unto his own Country again, that then he should change his *black* Sails into *white* ones, that his Father being assur'd of his Safety by that Signal, might be sensible of his Happiness as sure as might be.

P. And what was the Event of that Voyage?

M. The Event was fortunate to *Theseus*; but very unfortunate to his Father *Ageus*: For when *Theseus* came to *Crete*, he was shut up in the *Labyrinth*, but he slew the *Minotaur*, and escaped out of that inextricable Prison by the Help of *Ariadne*. After this he set Sail for *Athens* in the same mournful Ship, in which he came to *Crete*; but forgot to change his Sails, according to the Instructions which his Father had given him. So that when his Father beheld from a Watch-Tower the Ship returning with *black* Sails, he imagin'd that his Son was dead, and cast himself headlong into the Sea, which was afterwards call'd the *Ægean Sea*, from his Name and Destiny.

P. Who was that *Ariadne*?

M. She was the Daughter of *Minos* King of *Crete*. She was violently in love with *Theseus*, and deliver'd him out of the *Labyrinth* by the Means of a Thread. She follow'd him in his Return to the Island of *Naxos*, and there *Theseus* perfidiously

and ungratefully left her. But *Bacchus* pitied her miserable Condition, and married her; and gave her a *Crown* that was illuminated with seven Stars, which he had before receiv'd from *Venus*. This Crown was call'd *Gnossia Corona*, and *Ariadne* herself was furnam'd *Gnossis*, from the City of that Name in *Crete*: After the Death of *Ariadne*, the same was carried among the Stars, and made a Constellation in the Heavens. It was thought that *Diana* caused the Death of *Ariadne*, because she preserv'd not her Virginity.

P. What great Actions did *Theseus* perform?

M. His Actions were so famous, that they accounted him one of the *Hercules's*. For, 1. He kill'd the *Minotaur*. 2. He overcame the *Centaurs*. 3. He vanquish'd the *Thebans*. 4. He defeated the *Amazons*. 5. He went down into Hell, and return'd back into the World again.

P. Why did he go down into Hell?

M. He and *Pirithous*, his most intimate Friend, the lawful Son of *Ixion*, which he had by his Wife, agreed never to marry any Women except *Jupiter's* Daughters. *Theseus* married *Helena* the Daughter of *Jupiter* and *Leda*: and none of *Jupiter's* Daughters remain'd on Earth for *Pirithous*; wherefore they both went down into Hell to steal *Proserpine* away from her Husband *Pluto*. As soon as they enter'd Hell, *Pirithous* was unfortunately torn in pieces by the Dog *Cerberus*. But *Theseus* came alive into the Palace of *Pluto*, who fetter'd him, and kept him till *Hercules* was sent into Hell by *Euristheus* to rescue him.

P. And who were those *Amazons* that you mention'd just now?

M. They

M. They were Women animated with the Souls and Bravery of Men. A *military Race*, inhabiting that Part of *Scythia* which is wash'd by the River *Tanais*. They were call'd *Amazons*, either because they cut off one of their Breasts: or because they liv'd together without the Society of Men. They were a Nation of Women; who that the Country might have Inhabitants, and not be depopulated, when the present Race of Women died, admitted the Embraces of the Neighbouring Men, and had Children by them: They kill'd the Boys at their Birth, but brought up the Girls: They cut off their right Breasts, they might more conveniently use their Hands in shooting their Arrows, and brandishing their Weapons against the Enemy. These Female-Warriors, by their frequent Excursions, became Possessors of a great Part of *Asia*, when *Hercules*, accompanied with *Theseus*, made War upon them, and defeated them; and taking *Hippolyte* their Queen Prisoner, gave her to Wife to *Theseus*.

Theseus had by *Hippolyte*, his Son *Hippolytus*; who was very beautiful, and mightily addicted to Hunting, and a remarkable Lover of *Chastity*. For when ¹ *Phædra* his Step-mother (the Daughter of King *Minos*, whom *Theseus* had prefer'd to her Sister *Ariadne*) solicited him to commit Wickedness when he was grown a Man; he refus'd to comply: This Repulse provok'd her so much, that when her Husband return'd, she accus'd him wrongfully, as if he had offer'd to ravish her. *Theseus* gives Ear to the wicked Woman, and be-

¹ ab α' & non μαζός mamma. ² ab εμα, simul & ζην vere. ³ Ovid in Ep. Phædr.

believes her Untruth against his Son *Hippolytus*; who perceiving it, fled away in his Chariot. In his Flight he met several monstrous Sea-Calves, which frightened his Horses, so that they threw him out of the Seat, his Feet were entangled in the Harness, and he was dragg'd through the Thickets of a Wood, and torn to pieces miserably. *Æsculapius* afterwards, at the Request of *Diana*, restor'd him to Life again: But he however left *Greece*, and came into *Italy*; where, changing his Name, he call'd himself *Virbius*, ¹ because he had been a Man twice. *Phædra* was gnawn with the Stings of her Conscience, and hanged herself. And not long after *Theseus*, being banished from his Country, ended an illustrious Life with an obscure Death.

¹ Quod vir bis esset.

CH A P. III

CASTOR and POLLUX.

P. WHO are those two handsome, beautiful young Men that ride upon white Horses?

M. They are two Twin-brothers, ¹ the Sons of *Jupiter* and *Leda*: Their Names are *Castor* and *Pollux*.

P. What *Leda* was that?

M. The Wife of *Tyndarus*, King of *Laconia*, whom *Jupiter* loved, but could not succeed in his

¹ Pind. in Pyth.

Amour, till he changed himself into a *Swan*; which *Swan* was afterwards made a Constellation. In this Form he gain'd the mutual Love of *Leda*, by the Sweetness of his Singing; and flying into her Bosom, as it were, that he might secure himself from the Violence of an Eagle which pursued him, he enjoy'd her, tho' she was then big with Child by her Husband. *Leda* brought forth two Eggs, which were hatch'd, and produc'd the two Twin-Brothers which you see.

P. You mean, that one came out of one Egg, and the other out of the other Egg?

M. Out of the Egg which *Leda* had conceiv'd by *Jupiter*, came *Pollux* and *Helena*, who sprang from Divine Seed, and were therefore immortal. But out of the other, which she conceiv'd by *Tyndarus*, her Husband, came *Castor* and *Clytemnestra*, who were mortal, because they were begotten by a mortal Father. Yet both *Castor* and *Pollux* are frequently call'd *Tyndaridæ* by the Poets, as *Helena* is also called *Tyndaris*, from the same King *Tyndarus*.

P. What memorable Actions did *Castor* and *Pollux* do?

M. They both accompany'd *Jason* when he sail'd to *Colchis*; and when they return'd from thence, recover'd their Sister *Helena* from *Theseus* (who had stoln her) by overcoming the *Athenians* that fought for him; to whom their Clemency and Humanity was so great, after the Defeat, that the *Athenians* called them the Sons of *Jupiter*; from whence *white Lambs* were offer'd upon their Altars.

¹ Manil. l. Astron. ² Hor. Satyr. l. ³ Διόσκουροι, id est, Jovis filii. Homer. in Hymn.

But although they were both born at the same Birth; and, as some think, out of the same Egg, yet their Dispositions were different.

P. What End had they?

M. *Castor* being (as some say) a mortal Person, was kill'd by *Lynceus*: Whereupon his Brother *Pollux* pray'd *Jupiter* to restore him to Life again, and confer an *Immortality* upon him: But this could not be granted. However, he obtain'd leave to divide his *Immortality* betwixt himself and his Brother *Castor*. And thence it came to pass, ¹ that they lived afterwards by turns every other Day, or, as others say, every other Fortnight. After the Death of *Castor*, a kind of *Pyrrhice*, or a *Dance in Armour*, was instituted to his Honour; which was performed by young Men armed, and called ² *Castor's Dance*.

At length they both were translated into the Heavens, and made a *Constellation*, which is still called *Gemini*. And when one of 'em rises, the other sets. Sailors esteem these Stars lucky and prosperous to them, ³ because when the *Argonauts* were driven by a violent Tempest, two lambent Flames settled upon the Heads of *Castor* and *Pollux*, and a Calm immediately ensu'd; and from

¹ *Castor gaudet equis: Ovo prognatus eodem,*

Pugnis: quot capitum vivunt, totidem studiorum

Millia.

Horat. Serm. 2. 1.

Pollux on Foot, on Horseback *Castor* fights;

As many Men, so many their Delights.

² *Sic fratrem Pollux alterna morte redemit,*

Itque reditque viam.

Virg. Æn. 6.

Thus *Pollux* offering his alternate Life,

Could free his Brother, and did daily go

By turns aloft, by turns descend below.

³ Plin. l. 7. c. 5. 7. ap. Nat. Com. ⁴ Hor. l. 3. Carm.

thence a Virtue more than human was thought to be lodged in these Youths. But if only one Flame appear'd, they call'd it *Helena*, and it was esteem'd fatal and destructive to Mariners.

There was a famous Temple dedicated to *Castor* and *Pollux* in the *Forum* at *Rome*; for it was believed, that in the dangerous Battle of the *Romans* with the *Latins*, they assisted the *Romans*, riding upon white Horses.

From hence came that Form of swearing by the Temple of *Castor*, which Women only used, saying, *Æcastor*; whereas when Men swore, they usually swore by *Hercules*, using the Words, *Her- cule, Hercle, Hercules, Mehercules, Mehercule*. But both Men and Women swore by the Temple of *Pollux*, using the Word *Ædepol*, an Oath common to them both.

P. But what became of *Clytemnestra*?

M. *Clytemnestra* was married to *Agamemnon*; whom, after his Return from the Siege of *Troy*, she kill'd, by the Help of *Ægistheus* (with whom in the mean Time she had liv'd in Adultery.) She attempted also to kill his Son *Orestes*, which she had done, ³ if his Sister *Electra* had not deliver'd him at the very point of Destruction, sending him privately to *Strophius*, King of *Phocis*; where after he had liv'd twelve Years, he return'd into his own Country, and slew *Clytemnestra* and *Ægistheus* both. He kill'd also *Pyrrhus* in the Temple of *Apollo*; because he had carried away *Hermione*, the Daughter of *Menelaus*, who was first betrothed

¹ *Æcastor*, & *Ædepol*, id est, per ædem *Castoris* & *Pol- lucis*. ² Passim apud *Terent. Plant. Cicer. &c.* ³ *Sophocl. in Electr. Euripid. in Orest.*

to *Orestes*. Wherefore the Furies tormented him, neither could he obtain Deliverance from 'em, till he had expiated his Wickedness at the Altar of *Diana Taurica*; whither he was conducted by *Pylades*, his Friend, his perpetual Companion and his Partner in all his Dangers: whose Friendship was so close and sacred, that either of them would die for the other.

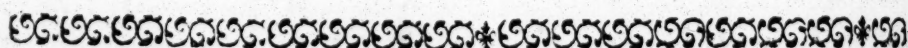
P. Who was that *Diana Taurica*?

M. The Goddess *Diana*, that was worshipped in *Taurica Chersonesus* or *Cherronesus* a Peninsula so call'd from the *Tauri*, an ancient People of *Scythia Europæa*.² This Goddess was worship'd with human Victims, the Lives and the Blood of Men were sacrificed to her: When *Orestes* came thither, *Iphigenia* his Sister, the Daughter of *Agamemnon* was Priestess to *Diana Taurica*; she was made Priestess upon the following Occasion.

Agamemnon King of the *Argivi*, was by the common Consent of the *Grecians* appointed General in their Expedition against *Troy*; and as I said before, after the War was ended, and *Troy* taken, was killed when he return'd home, by his own Wife *Clytemnestra*; this *Agamemnon* kill'd a Deer by chance in the Country of *Aulis*, which belong'd to *Diana*; the Goddess was angry, and caus'd such a Calm, that for want of Wind, the *Grecian* Ships, bound for *Troy*, were fix'd and unmoveable: Hereupon they consulted the Soothsayers, who answer'd, That they must satisfy the Winds, and *Diana* with some of the Blood

¹ Cicero de amicitia. ² Euripid. in Iphig in Taur.

of *Agamemnon*. Wherefore *Ulysses* was forthwith sent to bring away *Iphigenia*, the Daughter of *Agamemnon*, from her Mother, by a Trick, under a Pretence of marrying her to *Achilles*. And whilst the young Lady stood at the Altar to be sacrificed, the Goddess pity'd her, and substituted a Hind in her stead, and sent her into the *Taurica Chersonesus*: Where, by the Order of King *Thyas*, she presided over those Sacrifices of the Goddess, which were solemnized with *human Blood*. And when *Orestes* was brought hither by the Inhabitants to be sacrificed, he was known and preserved by his Sister. After which *Thyas* was killed, and the Image of *Diana*, which lay hid amongst a *Bundle of Sticks*, was carried away; and from hence *Diana* was called *Fascelis*, from *Fascis*, a *Bundle*.



C H A P. V.

P E R S E U S:

P*erseus* was the Son of *Jupiter* by *Danae*, the Daughter of *Acrisius*, who was shut up by her Father in a very strong Tower, where no Man could come to her, because her Father had been told by an *Oracle*, that he should be kill'd by his own Grand Child. But nothing is impregnable to Love: For *Jupiter* by changing himself into a *Shower of Gold*, descended through the Tiles into the Lady's Bosom, (and who would refuse to open

¹ Pausan. in Corinth.

it to a Shower of that Value?) and when he had enjoyed her, he left her with a full Purse, and a big Belly. *Horace* tells the Story very ingeniously.

As soon as *Acrisius* had heard, that his Daughter had brought forth a Son, he ordered that she and the Infant should be shut up in a Chest, and thrown into the Sea; where a Fisherman found them, and took them out, and presented them to King *Pilumnus*: Who married *Danae*, and brought up her Son whom he called *Perseus*.

Perseus, when he was grown a Man, received from *Mercury* a Scythe of *Adamant*, and Wings which he fixed to his Feet. *Pluto* gave him a Helmet, and *Minerva* a Shield of Brass, that was so bright, that it reflected the Images of things, like a Looking-glass. First, he delivered *Andromeda*, the Daughter of *Cepheus*, King of *Aethiopia*, when she was bound by the Nymphs to a Rock to be devoured by a Sea-Monster, because her

*Inclusam Danaen turris aenea
Robustaeque fores & vigilum canum
Tristes excubiae munierant satis,
Nocturnis ab adulteris.*

*Si non Acrisium, virginis abdita
Custodem pavidum, Jupiter & Venus*

*Risissent: fore enim tutum iter & patens,
Converso in pretium Deo.*

Hor. Carm. l. 3. 16.

Within a brazen Tow'r immur'd,
By Dogs and Centinels secur'd,
From Midnight Revels and Intrigues of Love,
Fair *Danae* was kept within her Guardian's Power:
But gentle *Venus* smil'd; and amorous *Jove*
Knew he could soon unlock the Door,
And by his Art successful prove
Chang'd to a golden Show'r.

Mother proudly preferred her Beauty to theirs ; and when he had deliver'd her, he took her to Wife After which both the Mother, *Cassiope* or *Cassiopeia*, and the Daughter, and the Son-in-Law were placed amongst the ' *Celestial Constellations*. His next Expedition was against the *Gorgones*, of whom we have spoken before : He encountred with *Medusa*, their Princess : Snakes supplied the Place of Hair on her Head ; he saw the Image of her Head by the Brightness of his Shield, and by the favourable Assistance of *Pallas* he struck it off ; and afterwards fix'd it upon a Shield, and by shewing it, he afterwards turn'd many Persons into Stone. *Atlas* was turn'd by the Sight of it, into the Mountain in *Mauritania* of that Name ; because he rudely refused to entertain *Perseus*. When *Medusa's* Head was cut off, the Horse *Pegasus* sprang from the Blood which was shed on the Ground : He is so called from Πηγή [*Pege*] a Fountain, ² because he was born near the Fountains of the Sea. This Horse had Wings : and flying over the Mountain *Helicon*, he struck it with his Hoof, and open'd a Fountain, which they call'd in Greek *Hippocrene*, and in Latin *Caballinus* ; that is, the Horse Fountain. But afterwards while he drank at a Fountain *Pyrene* in *Corinth*, when *Bellerophon* prepared for his Expedition against the *Chimæra*, he was by him taken and kept.

Bellerophon's first Name was *Hipponōus*, ³ because he first taught the Art of governing Horses with

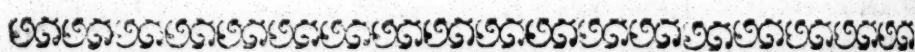
¹ Propert. l. 2. Hygin. de signis Cœlestibus, l. 2. ² Strabo l. 8. ³ ita dictus ab equis fræno regendis.

a Bridle. But when he had kill'd *Bellerus*, a King of *Corinth*, he was afterwards call'd *Bellerophontes*. This *Bellerophon* the Son of *Glaucus*, King of *Ephyra*, was equally beautiful and virtuous, he resisted all the Temptations whereby *Sthenobæa*, the Wife of *Prætus*, enticed him to commit Adultery; his Denial provoked her so, that in revenge she accused the innocent Stranger to her Husband. *Prætus*, however, would not violate the Laws of Hospitality with the Blood of *Bellerophon*: But sent him into *Lycia*, to his Father-in-Law *Jobates*, with Letters, which desired him to punish *Bellerophon* as his Crime deserv'd. *Jobates* read the Letters, and sent him to fight against the *Solyimi*, that he might be kill'd in the Battle: But he easily vanquish'd them, and in many other Dangers to which he was expos'd, he always came off Conqueror. At last he was sent to kill the *Chimæra*; which he undertook and performed, when he had procured the Horse *Pegasus*, by the help of *Neptune*.¹ Wherefore *Jobates* admired the Bravery of the Youth, and gave him one of his Daughters to Wife, allotting him also a part of his Kingdom. *Sthenobæa* kill'd herself, when she heard this. This happy Success so transported *Bellerophon*, that he endeavour'd to fly upon *Pegasus* to Heaven; for which *Jupiter* striking him with Madness, he fell from his Horse into a Field, call'd *Aleius campus*,² because in that place *Bellerophon* wandered up and down blind, to the end of his Life. But.

¹ Homeri Iliad. 6. ² ab α' λ' ω erro.

Pegasus was placed among the *Stars*. Some say that this was the Occasion of the Fable of the *Chimæra*. There was a famous Pirate, who used to sail in a Ship, in whose Prow was painted a Lion, in the Stern a Dragon, and in the Body of the Ship a Goat described; and this Pirate was kill'd by *Bellerophon*, in a Long-Boat that was call'd *Pegasus*. From the Letters which *Bellerophon* carried to *Jobates*,¹ comes the Proverb *Bellerophon's Letters*: when any one carries Letters, which he imagines are wrote in his Favour, when they are sent to procure his Ruin. And such Letters are generally call'd *the Letters of Uriah*.

¹ Βελλεροφόντος γράμματα, *Bellerophontis literæ*, usitatus dictæ, *Literæ Uriæ*.



CH A P. VI.

ÆSCULAPIUS.

M. **W** H Y are you so silent, *Palæophilus*?
What employs your Thoughts so long?

P. I was observing¹ that Bearded old Man that leans upon his jointed Cane, and is adorned with a Crown of Laurel, and encompassed about with Dogs. Pray, Sir, tell me his Name, who he is, and what are his Excellences.

M. It is *Æsculapius*,² the God of the *Physicians* and *Physick*, and the Son of *Apollo* by the Nymph

¹ Lucian in *Jove Trag.* ² Cicero 2. de leg. Corn. Celsus.
Coronis.

Coronis. He improv'd the Art of *Physick*, which was before little understood; and for that Reason they accounted him a God. ¹ *Apollo* shot the Nymph his Mother, when she was with Child of him, because she admitted the Embraces of another young Man, after he had enjoy'd her. But he repented after he had killed her, and opened her Body, and took out the Child alive, and delivered him to be educated by a Physician, *Chiron*; ² who taught him his own Art; the Youth made so great a Progress in it, that, because he restored Health to the Sick, and Safety to those whose Condition was desperate, he was thought to have a Power of recalling the dead to life again. Whence *Pluto*, the King of Hell, ³ complained to *Jupiter* very much, that his Revenue was diminished, and his Subjects taken from him by the means of *Æsculapius*; and at length by his Persuasion *Jupiter* killed him with a stroke of his Thunder.

He wears a Crown of Laurel, ⁴ because that Tree is powerful in curing many Diseases: by the Knots in his Staff, is signified the Difficulty of the study of *Physick*. He hath Dogs painted about him, and Dogs in his Temple; because many believed that he was born of uncertain Parents, and exposed, and afterwards nourished by a Bitch. ⁵ Others say, that a Goat which was pursued by a Dog, gave suck to the forsaken Infant: and that the Shepherds saw a *lambent Flame* playing about his Head, which was the Progno-

¹ Homer in *hymn*. ² Ovid. 1. *Metam.* ³ Virg. 7. *Æneid*.
⁴ Vide *Festum*. ⁵ Lactant. de *fals. relig.* Pausan. in *Corinth*.

stification of his future Divinity. After that the *Cyrenians* used to offer a Goat to him in their Sacrifices; either because he was nourished by a Goat, as was said; ¹ or because a Goat is always in a Fever; and therefore a Goat's Constitution is very contrary to Health. ² *Pluto* says, that they used to sacrifice Dunghil-Cocks to him, which is the most vigilant of all Birds; for of all Vertues, principally Wakefulness is necessary to a Physician.

P. Where was he particularly worshipped?

M. At *Epidaurus* first, ³ where he was born: afterwards at *Rome*, because when he was sent for thither, he deliver'd the City from a dreadful Pestilence. For which reason ⁴ a Temple was dedicated to him in an Island in the Mouth of the *Tiber*; where he was worship'd under the Form of a great Serpent; for when the *Romans* came to *Epidaurus* to transport the God from thence, a great Serpent entered into their Ship; they believ'd it was *Æsculapius*, and brought it to *Rome* with them. Others tell the Story thus. When the *Romans* were receiv'd by the People of *Epidaurus* with all Kindness, and were carried into the Temple of *Æsculapius*; the Serpent, under whose Image they worship'd that God, went voluntarily into the Ship of the *Romans*.

I can tell you nothing of the Children of *Æsculapius*, except their Names. He had two Sons, called *Machæon* and *Podalirius*, both famous

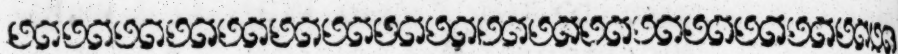
¹ Didym. l. 3. apud Nat. Com. ² in Phædone. ³ Livy. l. 45. & l. 10. Flori Epitome l. 11. ⁴ Sueton in Claud. c. 25.

Physicians, who followed *Agamemnon*, the General of the *Grecians* to the *Trojan War*, and were very serviceable amongst the Soldiers. And two Daughters ' *Hygiæa*, or *Sanitas*, (tho' some think this was not his Daughter, but his Wife) and *Jaso*.

P. Is there nothing remarkable concerning his Master *Chiron*?

M. Since you ask, I will tell you, that he was a *Centaur*, and the Son of *Saturn* and *Phillyra*; for when *Saturn* embraced that Nymph, he suddenly changed himself into a Horse, * because his Wife *Ops* came in. *Phillyra* was with Child by him, and brought forth a Creature; in its upper Parts like a Man, in his lower Parts like a Horse, and call'd it *Chiron*: who, when he grew up, betook himself into the Woods; and there learning the Vertues of Herbs, he became a most excellent Physician: For his Skill in Physick, and for his other Vertues, which were many, he was appointed Tutor to *Achilles*, and taught *Æsculapius* Physick. At last, when he handled *Hercules's* Arrows, one of them dipp'd in the poisonous Blood of the *Lernæan Hydra* fell upon his Foot; and gave him a Wound that was incurable, and Pains that were intolerable: inso-much that he desired to die, but could not: because he was born of two immortal Parents. Therefore at length the Gods translated him into the Firmament, where he now remains, for he became a Constellation call'd *Sagittarius*, which is placed in the *Zodiac*.

* *Hygiæa* significat sanitatem, & *Jaso* derivatur ab *ἰάσαι* sanare. * Virg. Georg. l. 3.



C H A P. VII.

P R O M E T H E U S.

P*Prometheus* the Son of *Japetus*, and the Father of *Deucalion*, was the first, (as we find in History) that form'd a Man out of *Clay*: which he did with such Art and Skill, that *Minerva* was amazed; and proffer'd to procure any thing from Heaven, which would any ways compleat his Works. *Prometheus* answer'd, that he did not know what in Heaven would be useful to him, since he had never seen Heaven. Therefore *Minerva* carry'd him up to Heaven, and shew'd him all that there was to be seen. He observ'd that the Heat of the Sun would be very useful in animating the Men which he had form'd, wherefore he lighted a Stick by the Wheel of the Sun's Chariot, and carry'd it lighted with him to the Earth. This Theft displeas'd *Jupiter* so much, that he sent *Pandora* into the World to *Prometheus* with a Box which was fill'd with all sorts of Evils. But *Prometheus* fearing and suspecting the Matter, refused to accept it, but his Brother *Epimetheus* was not so cautious: For he took it, and opened it, and all the Evils that were in it flew abroad amongst Mankind. When he perceiv'd what he had done, he immediately shut the Box again, and by good fortune hindred *Hope* from flying away,

† Vide Claud. 4. Panegy. de cons. Hon.

which stuck to the Bottom of the Box, you may remember how sweetly ¹ *Horace* speaks of this Theft of *Prometheus*.

Jupiter punish'd *Prometheus* in this manner: He commanded *Mercury* ² to bind him to the Mountain *Caucasus*; and then he sent an Eagle to him there, which continually gnaw'd his Liver. Yet some say, ³ that he was not punish'd because he stole Fire from Heaven, but because he had made Woman, which, they say, is the most pernicious Creature in the World.

To this *Nicander* adds another Fable. ⁴ When Mankind had receiv'd the Fire of *Prometheus*, some ungratefully discover'd this Theft to *Jupiter*, who gave them the Gift of perpetual Youth. They put this Gift upon an *Ass's* Back, that it might be brought to the Earth. The *Ass* in his Journey was thirsty, and came to a Spring to drink, but a Water-Serpent would not suffer him, unless the

¹ *Audax omnia perpeti*

Gens humana ruit per vetitum nefas.

Audax Jâpeti genus

Ignem fraude malâ gentibus intulit.

Post ignem athereâ domo

Subductum, macies & nova februm

Terris incubuit cohors.

Semotique terris tarda necessitas

Lethi corripuit viam.

Hor. carm. l. i.

No Power the Pride of Mortals can controul;

Prone to new Crimes, by strong Presumption driv'n.

With sacrilegious Hands *Prometheus* stole

Celestial Fire, and bore it down from Heaven.

That fatal Present brought on mortal Race

An Army of Diseases: Death began

With vigour then to mend his halting pace,

And found a more compendious Way to Man.

² *Hesiod. in Theogon.* ³ *Menander Poeta.* ⁴ *In Theocrit.*

Ass

As would give him the Burden which he carry'd: The As gave it him, and hence it comes to pals, that when the Serpent is old, he casts his Skin, and seems to grow young again.

Prometheus had been serviceable to *Jupiter* (for he discover'd to *Jupiter* his Father *Saturn's* Conspiracy, and prevented the Marriage of *Jupiter* and *Thetis*, which he foresaw would be fatal) wherefore *Jupiter* suffer'd *Hercules* to shoot the Eagle, and set *Prometheus* at Liberty.

This perhaps is the Meaning of this Fable; *Prometheus* (whose Name is deriv'd ¹ from a Word denoting Foresight and Providence) was a very prudent Person: And because he reduc'd the Men, that were before rude and savage, to the Precepts of *Humanity*, he was feigned from thence, to have made Men out of the Dirt: And because he was diligent in observing the Motions of the Stars from the Mountain *Caucasus*, therefore they said that he was chain'd there. To which they added, that he stole Fire from the Gods, because he invented the Way of striking Fire out of the Flint; or was the first that discover'd the Nature of *Lightning*. And lastly, because he applied his Mind to his Study with great Care and Solitude, ² therefore they imagin'd an Eagle preying upon his Liver continually.

P. You said just now, that he was the Son of *Deucalion*; did you mean him who repair'd the Race of Mankind, which was almost extinct?

¹ ἀπὸ τῆς προνοίας, id est, providentia. Pausan. in Eliac.
² Apollon l. 3.

M. Yes. I mean the same *Deucalion*. When he reign'd in *Thessaly*, there was so great a Deluge, that the whole Earth was overflown by it, and all Mankind entirely destroy'd, excepting only *Deucalion*, and *Pyrrha* his Wife; these two were carry'd in a Ship upon the Mountain *Parnassus*; and when the Waters were abated, they consulted the Oracle of *Themis*, to know by what means Mankind should again be restor'd. The Oracle answer'd, that Mankind would be restored, if they cast the Bones of their Great Mother behind them. By *Magna Mater*, the Oracle meant the Earth; and by her Bones the Stones. Wherefore casting the Stones behind their Backs, a prodigious Miracle ensu'd, for those Stones that were thrown by *Deucalion* became Men, and those that were thrown by *Pyrrha* became Women. The Occasion of which Fable was this, *Deucalion* and his Wife were very pious, and by the Example of their Lives, and the Sanctity of their Manners, they softned the Men, who before were fierce and hard like Stones, into such Gentleness and Mildness, that they observed the Rules of civil Society, and good Behaviour.

Saxa

Missa viri manibus faciem traxere virorum ;

Et de fœmineo reparata est fœmina jactu,

Inde genus durum sumus, ———

Et documenta damus, quâ sumus origine nati. Ov. Met. l. i.

And of the Stones

Those thrown by Man the Form of Man indue ;

And those were Women which the Woman threw.

Hence we, a hardy Race, inur'd to pain :

Our Actions our Original explain.

C H A P. VIII.

A T L A S.

P. **W**H O is he that sustains the Heavens upon his Shoulders?

M. It is *Atlas*, King of *Mauritania*, the Son of *Tapetus*, and Brother of *Prometheus*; who was forewarn'd by an Oracle, that he should be almost ruin'd by one of the Sons of *Jupiter*, and therefore resolv'd to give Entertainment to no Stranger at all. At last, *Perseus* (who was begotten by *Jupiter*) travelled by chance through *Atlas's* Dominions; and design'd, in civility, to visit him. But the King excluded him the Court; which Inhumanity provok'd him so much, that putting his Shield which he carried with him, before the Eyes of *Atlas*, and shewing him the Head of *Medusa*, he turned him into the ¹ Mountain of his own Name; which is of so great Height, that it is believed to touch the Heavens. *Virgil* makes mention of him ² in the Fourth Book of his *Aeneid*.

¹ Herodotus in Melpomene.

² ——— *Famque volans apicem & latera ardua cernit
Atlantis duri, cœlum qui vertice fulcit,
Atlantis, cinctum assidue cui nubibus atris
Piniferum caput, & vento pulsatur & imbri.
Nix humeros infusa tegit; tum flumina mento
Præcipitant senis, & glacie riget horrida barba.
Now sees the Top of Atlas, as he flies,
Whose brawny Back supports the starry Skies:*

The Reason why the Poets feigned that *Atlas* sustained the Heavens on his Shoulders was this: *Atlas* was a very famous Astronomer, and the first Person that understood and taught the Doctrine of the Sphere, and on the same Account the Poets tell us that his Daughters were turned into Stars.

P. How many Daughters had he, and what were their Names?

M. By his Wife *Pleione* ¹ he had seven Daughters, whose Names were *Electra*, *Halcyone*, *Celæno*, *Maia*, *Asterope*, *Taygete* and *Merope*, and were called by one common Name *Pleiades*: And by his Wife *Æthra* ² he had seven other Daughters, and their Names were *Ambrosia*, *Endora*, *Pasitoe*, *Coronis*, *Plexauris*, *Pytho* and *Tyche*. These were called by one common Name *Hyades*.

P. Why were these later Daughters called *Hyades*?

M. From ³ a Word which in the Greek Language signifies *to rain*, because when they rise or set, they cause great Rains: and therefore the Latins called them ⁴ *Siculæ*, (that is, *Swine*) Because the continual Rain that they cause makes

Atlas, whose Head with Piny Forests crown'd,
Is beaten by the Winds, with foggy Vapours bound.
Snows hide his Shoulders; from beneath his Chin
The Founts of rolling Streams their Race begin.
¹ Ovid Fastorum 5. ² Aratus in Astron. ³ ἀπὸ τῆς ἑλῆν, id est, pluere.

Navita quas *Hyades* Græci ab imbre vocat.

From Rain the Sailors call them *Hyades*.

⁴ *Siculæ* quemadmodum eas Græci vocant ἑλῆν, id est, sues.
Aul. Gell. l. 13. c. 9.

the Roads so muddy, that they seem to delight in Dirt, like Swine. ¹ Others derive their Name from *Hyas* their Brother, who was devour'd by a Lion; his Sisters were so immoderately afflicted and grieved at his Death, that *Jupiter*, in compassion, changed them into seven Stars, which appear in the Head of *Taurus*. And they are justly called *Hyades*, ² because Showers of Tears flow from their Eyes to this Day.

P. Why were the Daughters first mentioned call'd *Pleiades*?

M. Their Name is derived from a Greek Word signifying ³ *Sailing*. For when these Stars arise, they portend good Weather to Navigators. Because they rise in ⁴ the Spring Time the *Romans* call them *Vergiliae*: altho' others think that they are called *Pleiades* ⁵ from their Number, because they never appear single, but all together, except *Merope*. who is scarce ever seen, for she is ashamed that she married *Sisyphus* a mortal Man, when all the rest of the Sisters married Gods. ⁶ Others call this obscure Star, *Electra*, because she held her Hand before her Eyes, and would not look upon the Destruction of *Troy*. As the *Hyades* were placed among the Stars, because they bewailed immoderately the Death of their Brother *Hyas*, so the *Pleiades* were translated into Heaven, because they incessantly lamented the hard

¹ Euripid in Jove. ² Hesiodus in Theogonia. ³ ἀπὸ τοῦ πλέειν a navigando, commodum enim tempus navigationi ostendunt. ⁴ Vergiliae dictae a verno tempore quo exoriuntur. ⁵ Quasi πλείονες, hoc est plures, quod nunquam singulae appareant, sed omnes simul. ⁶ Ovid Fast. 4.

Fate of their Father *Atlas*, who was converted into a Mountain. But let us speak a little about their Uncle *Hesperus*.

Hesperus was the Brother of *Atlas*, and because he liv'd some Time in *Italy*, that Country was called antiently *Hesperia* from him. He frequently went up to the Top of Mount *Atlas* to view the Stars: At last he went up, and came down from the Mountain no more. This made the People imagine that he was carried up into Heaven, whereupon they worshipp'd him as a God: and call'd a very bright Star from his Name, *Hesperus*, *Hesper*, *Hesperugo*, *Vesper* and *Vesperugo*, when it sets after the Sun, that is the Evening-Star: But when it rises before the Sun, it is call'd *φωσφορος* [*Phosphorus*] or *Lucifer*; that is, the Morning-Star. Farther, this *Hesperus* had three Daughters, *Egle*, *Arethusa* and *Hesperetusa*; who in general were call'd the *Hesperides*. And it is said that in their Gardens, Trees were planted that bore golden Fruit, these Trees were guarded by a watchful Dragon, which *Hercules* kill'd, and carried away the golden Apples. Hence the Phrase, 'to give some of the Apples of the *Hesperides*, that is, to give a great and splendid Gift.

¹ μήλα ἑσπερίδων δαΐσσαι, id est, Mala Hesperidum largiri.

C H A P. IX.

ORPHEUS and AMPHION.

YOU see these two are drawn in the same Frame, and almost in the same Colours; because they both excelled in the same Art, the *Harp*, with the Musick whereof they moved not only Men, but Beasts, and the very Stones themselves.

Orpheus, the Son of *Apollo* by *Calliope* the *Muse*, with the *Harp* that he receiv'd from his Father, play'd and sang so sweetly, that he tamed wild Beasts, stay'd the Course of Rivers, and made whole Woods follow him. * He descended with the same *Harp* into *Hell*, to recover, from *Pluto* and *Proserpine*, his Wife *Eurydice*, who had been kill'd by a Serpent, when she fled from the Violence of *Arifteus*. And here he so charmed both the King and Queen with the Sweetness of his Musick, that they permitted his Wife to return to Life again, upon this Condition, that he should not look upon her till they were both arriv'd upon the Earth; but so impatient and eager was the Love of *Orpheus*, that he could not perform the Condition, wherefore she was taken back into *Hell* again. Hereupon *Orpheus* resolv'd for the future to live a Widower, and with his Example alienated the Minds of many others from the Love of Women; this provoked the *Mænades* and *Bacchæ*, that they tor

* Apoll. l. i. Argo.

him in pieces; tho' others give another Reason of his Death, which is this, the Women, by the Instigation of *Venus*, were so inflamed with the Love of him, that striving to run into his Embraces, and quarrelling with one another which should have him, they tore him in pieces. His Bones were afterwards gather'd by the *Muses*, and repos'd in a Sepulchre, not without Tears. And his *Harp* was made the Constellation *Lyra*.

Amphion was the Son of *Jupiter* by *Antiope*. He receiv'd his *Harp* or *Lute* from *Mercury*; and 'with the Sound thereof moved the Stones so regularly, that they compos'd the Walls of the City of *Thebes*.

The Occasion of which Fables was this, *Orpheus* and *Amphion* were both Men so eloquent, that they perswaded those who liv'd a wild and savage Life before, to embrace the Rules and Manners of Civil Society.

Arion is a proper Companion for those two *Musicians*; and I admire that his Image is not in this place. For he was a *Lyrick* Poet of *Methymna* in the Island of *Lesbos*; he gained immense Riches by his Art. When he was travelling from *Lesbos* to *Italy*, his Companions assaulted him to rob him of his Wealth; he entreated the Seamen to

*Dictus & Amphion Thebana conditor urbis,
 saxa movere sono testudinis, & prece blandâ
 Ducere quâ vellet.*

Hor. de Arte Poet.

Amphion too, as Story goes, could call
obedient Stones to make the *Theban* Wall.
He led 'em as he pleas'd, the Rocks obey'd,
and danc'd in order to the Tunes he play'd.
Paus. in Bœotic.

suffer him to play on his Harp before they cast him into the Sea: ¹ He play'd sweetly, and then threw himself into the Sea, where a *Dolphin*, drawn thither by the Sweetness of his Musick, received him on his Back, ² and carry'd him to *Tenedos*. The *Dolphin* for this Kindness was carry'd into Heaven, and made a Constellation.

¹ Herodotus in Clio.

² *Ille sedet, citharamque tenet, pretiumque vehendi Cantat, & equoreas carmine mulcet aquas.* Ov. Fast 2. He on his crouching Back sits all at ease With Harp in Hand, by which he calms the Seas, And for his Passage with a Song he pays.

CHAP. X.

ACHILLES.

Achilles was the Son of *Peleus* by *Thetis*. His Mother plunged him in the *Strygian Waters* when he was an Infant; which made his whole Body ever after invulnerable, excepting that part of his Foot by which he was held when he was washed. Others say, that *Thetis* hid him in the Night under a Fire, ¹ after she had anointed him in the Day with *Ambrosia*: whence at first he was call'd *Pyrisous*, because he escap'd safe from the Fire; and afterwards *Achilles*, ² because he had but one Lip, for he licked the *Ambrosia* from his other Lip, so that the Fire had Power to burn it off. Others again

¹ Apoll. 4. Argon. ² ab α non & χαλκ labrum; quasi sine labro.

report; ¹ that he was brought up by *Chiron* the Centaur; and fed, instead of Milk, with the Entrails of Lions, and the Marrow of Boars and Bears; so that by that means he received an immense greatness of Soul, and strength of Body: And from him, those who greatly excell'd in strength were called *Achilles*; ² and an Argument is call'd *Achilleum*, when no Objection can weaken or disprove it.

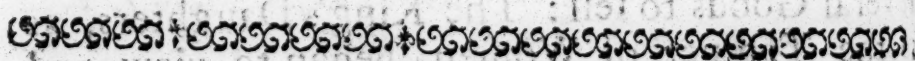
Thetis, his Mother, had heard from an Oracle, that he should be killed in the Expedition against *Troy*: On the other Hand, *Calchas* the Diviner had declared, that *Troy* could not be taken without him. By the cunning of *Ulysses* he was forced to go: For when his Mother *Thetis* hid him in a Boarding-School (*Gynæceæ*) in the Island *Scyros* (one of the *Cyclades*) in the Habit of a Virgin among the Daughters of King *Lycomedes*, *Ulysses* discovered the Trick, for he went thither in the Disguise of a Merchant, and brought with him several Goods to sell: The King's Daughters, as is the Temper of Women, began to view and handle curiously the Bracelets, the Glasses, the Necklaces, and such like Womens Ornaments. But *Achilles* on the contrary laid hold of the Targets, and fitted the Helmets to his Head, and brandished the Swords, and placed them to his side: Thus *Ulysses* plainly discovered *Achilles* from the Virgins, and compell'd him to go to the War; after that *Vulcan*, by *Thetis's* Entreaty, had given him impenetrable Armour. *Achilles* at

¹ Apoll. l. 3. Euripid. in *Iphig.* ² Gell. l. 2. c. 11.

Troy killed *Hector*, the Son of *Priamus*; and was killed himself by *Paris*, by a Trick of *Polyxena*. And all the Nymphs and the Muses are said to have lamented his Death.

Polyxena was the Daughter of *Priamus*, King of *Troy*; a Virgin of extraordinary Beauty; *Achilles* by chance saw her upon the Walls of the City, and fell in Love with her, and desired to marry her, *Priamus* consented; they met in the Temple of *Apollo* to solemnize the Marriage: where *Paris*, the Brother of *Hector*, coming in privately, and lurking behind *Apollo's* Image, shot *Achilles* suddenly with an Arrow, in that part of his Foot in which only he was vulnerable. After this *Troy* was taken, and the Ghost of *Achilles* demanded Satisfaction for the Murther, and the *Grecians* appeased him with the Blood of *Polyxena*.

† *Lycophron* in *Alexand.*



CH A P. XI.

U L T S S E S.

U*lysses* was so named, because when his Mother was travelling as some say in the Island *Ithaca*, as others say in *Baotia*; she fell down in the Road, and brought him into the

† *Græce* *Ὀδυσσεύς* ab *ὁδός* via: quod ipsa via ejus mater iter faciens lapsa illum pepererit. Vide *Nat. Com.* & *Homerum* in *Odyss.*

World.

World. He was the Son of *Laertes* and *Anticlea*. His Wife was *Penelope*, a Lady highly fam'd for her Prudence and Virtue. He was unwilling that the *Trojan* War should part him and his dear Wife; wherefore to avoid the Expedition, he pretended to be mad, joining different Beasts to the same Plough, and sowing the Furrows with Salt. But this Pretence was detected by *Palamedes*, who threw his Infant Son into the Furrow whilst *Ulysses* was plowing, to see whether *Ulysses* would suffer the Plough share to wound him or no. When he came where his Son lay, he turned the Plough another way, for fear lest he should hurt him: And from hence they discover'd that he was not a Madman, and compelled him to go to the War: Where he was mighty serviceable to the *Grecians*: For he was almost the sole Occasion of taking the Town; since he removed the fatal Pledges by which it was secured. For he brought *Achilles* (as I said) to the War, out of his Retreat. He obtained the Arrows of *Hercules* from *Philoctetes*, and brought them also against *Troy*. He brought away the Ashes of *Laomedon*, which were preserved upon the Gate of *Scaea* in *Troy*. He stole the *Palladium* from the same City. He killed *Rhesus* King of *Thrace*, and took his Horses, before they had tasted the Water of the River *Xanthus*. In which things the Destiny of *Troy* was wrapped up. For if the *Trojans* had preserved them, the Town could never have been conquer'd.

Afterwards he contended with *Ajax*, (the Son of *Telamon* and *Hesione*, who was the stoutest of all the *Grecians*, except *Achilles*) before Judges,
for

for the Arms of *Achilles*. The Judges were persuaded by the Eloquence of *Ulysses*, and gave Sentence in his Favour, and assign'd the Arms to him. This Disappointment made *Ajax* mad, whereupon he kill'd himself, and his Blood was turned into the *Violet*.

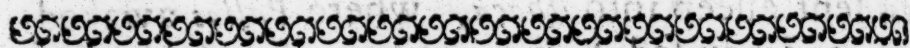
When *Ulysses* departed from *Troy* to return Home, he sailed backwards and forwards twenty Years; for contrary Winds, and ill Weather hinder'd him from coming home. In which time, 1. He put out the Eye of *Polyphemus* with a Fire-brand: and sailing from thence to *Aolia*, he obtained from *Aeolus* all the Winds which were contrary to him, and put them into leathern Bags. His Companions, believing that the Bags were filled with Money, and not with Wind, intended to rob him; wherefore when they came almost to *Ithaca*, they untied the Bags, and the Winds gushed out, and blew him back to *Aolia* again. 2. When *Circe* had turned his Companions into Beasts, he first fortified himself against her Charms, with the Antidote that *Mercury* had given him, and then ran into her Cave with his Sword drawn, and forc'd her to restore to his Companions their former Shapes again. After which *Circe* and he were reconciled, and he had by her *Telegonus*. 3. He went down into Hell, to know his future Fortune from the Prophet *Tiresias*. 4. When he sail'd to the Islands of the *Sirens*, he stopp'd the Ears of his Companions, and bound himself with strong Ropes to the Ship's Mast; whereby he avoided the dangerous Shares into which by their charming Voice, they led Men. And lastly, after his Ship was broken and

and wrecked by the Waves, he escap'd by swimming, and came naked and alone to the Port of *Phæacia*, where *Nausicaa*, the Daughter of King *Alcinous*, found him hid among the young Trees, and entertained him civilly; and when his Companions were found, and his Ship refitted, he was sent asleep into *Ithaca*, where *Pallas* awaked him, and advised him to put on the Habit of a Beggar. Then he went to his Neat-herds, where he found his Son *Telemachus*; and from thence he went home in Disguise. Where, after he had received several Affronts from the Wooers of *Penelope*, by the Assistance of the Neat-herds and his Son to whom he discovered himself, he set upon them and killed them every one: And then received his *Penelope*.

Penelope, the Daughter of *Icarus*, was a rare and perfect Example of Chastity. For tho' it was generally thought that *Ulysses* her Husband was dead, since he had been absent from her twenty Years; Nevertheless, neither the Desires of her Parents, nor the Solicitations of her Lovers, could prevail with her to marry another Man, and violate those Promises of Constancy which she gave to her Husband when he departed. For when many Noblemen courted her, and even threatned her with Ruin, unless she declared which of them should marry her; she desired that the Choice might be defer'd till she had finished that Needle Work, about which she was then employ'd. But undoing by Night what she had worked by Day, she delay'd them till *Ulysses* returned and kill'd them all. Hence came
the

the Proverb • *to weave Penelope's Web*; that is, to labour in vain; when one Hand destroys what the other has wrought.

¹ *Penelopes telam texere*, id est, inanem operam sumere. Vid. Erasmi. Adag.



C H A P. XII.

O R I O N.

P. **W**HAT was the *Birth* of *Orion*?

M. Modesty will hardly let me tell you. However I will conceal nothing from you. They say that he was born from the *Urine* of *Jupiter*, *Neptune*, and *Mercury*. For when they travell'd together, they were benighted, and forced to lodge in a poor Man's Cottage whose Name was *Hircus*. He entertained them as handsomely as the Meanness of his Condition would suffer: Their Entertainment pleased them so, that they promised to grant whatever he asked. He said, that he had promised his Wife, when she died, never to marry again; and yet, that he extremely desired to have a Son. This pious Desire pleased the Gods, and they consented to his Request; and moistned the Hide of an Ox (with which they were entertained) with their *Urine*, commanding him to bury it ten Months: After he digg'd it up, and found in it a new born Child, which, from this Occasion, he call'd *Urion* or *Orion*.

Orion,

Orion, when young, was a constant Companion to *Diana*. But because his Love to the Goddess exceeded the bounds of Modesty, or because, as some say, he extolled the strength of his own Body very undecently, and boasted, that he could conquer and take even the wildest and fiercest Beasts; this Arrogance grievously displeased the *Earth*; wherefore she sent a Scorpion which kill'd him. He was afterwards carried to the Heavens, and there made a *Constellation*; which is thought to predict foul Weather when it does not appear, and fair when it is visible: whence the Poets call him *tempestuous* or *stormy Orion*.

¹ Nimbosus Orion. Virg. *Æn.* nam *ὀεῖρα* significat *turbo, concito, moveo*, unde etiam ipse nomen sumpsisse a nonnullis judicatur.

C H A P. XIII.

O S I R I S, A P I S, and S E R A P I S.

THese are three different Names of one and the same God: therefore they are not to be separated in our Discourse.

Osiris was the Son of *Jupiter*, by *Niobe* the Daughter of *Phoroneus*. He was King of the *Argives* many Years. But he was stirred up, by the Desire of Glory, to leave his Kingdom to his Brother *Egiabus*, wherefore he sailed into *Egypt*, to seek a new Name, and new Kingdoms there.

The

The *Egyptians* were not so much overcome by his Arms, as obliged to him by his Courtesies and great Kindnesses towards them. After which he married *Io*, the Daughter of *Inachus*, whom *Jupiter* formerly turn'd into a Cow, as we said above: but when by her Distraction she was driven into *Egypt*, her former shape was again restor'd, and she married *Osiris*, and taught the *Egyptians* Letters. Wherefore both she and her Husband attained to Divine Honours, and were thought immortal by that People. But *Osiris* shew'd that he was mortal; for he was kill'd by his Brother *Typhon*: *Io* (afterwards call'd *Isis*) sought him a great while; and when she had found him at last in a Chest, she laid him in a Monument in an Island near to *Memphis*, which Island is encompassed by that sad and fatal Lake, the *Styx*. And because when she sought him she had used Dogs, who by their excellent Virtue of Smelling, might discover where he was hid; thence the ancient Custom came, ¹ that Dogs went first in an anniversary Procession in honour of *Isis*. And the People carefully and religiously worshipped a God with a Dog's Head, call'd *Anubis*; which God the Poets commonly call, ² *Barker*, ³ *a God half a Dog*, ⁴ *a Dog half a Man*. He is also call'd ⁵ *Hermanubis*: because his Sagacity is so great, that some think him to be the same with *Mercury*. But let us return to *Osiris* and *Isis*.

¹ Ex Gyr. Syntagm. 9. ² Latratorem, semicanem Deum, Virg. *Æn.* 8. ³ semihominem canem, Ovid. *Metam.* 9. ⁴ Lucan. *seduli.* ⁵ Plut. in *Osiride* Serv. in *Æn.* 8.

After the Body of *Osiris* was interr'd, there appear'd to the *Egyptians* a stately beautiful *Ox*: The *Egyptians* thought that it was *Osiris*, wherefore they worshipp'd it, and call'd it *Apis*, which in the *Egyptian Language* signifies an *Ox*. But because his Body, after his Death, was found shut up in a *Chest*; he was afterwards from thence called *Serapis*, and by the change of a Letter *Serapis*; as we shall see more clearly and particularly by and by, when I have observ'd that *Plutarch* says, that *Osiris* was thought to be the *Sun*; his Name comes from *Os*, which in the *Egyptian Language* signifies *Much*, and *Iris* an *Eye*, and his Image was a *Sceptre*, in the top of which was plac'd an *Eye*. So that *Osiris* signifies the same as *πολύφθαλμος* [*Polyophthalmos*] many ey'd, which agrees very well to the *Sun*, who seems to have so many *Eyes*, as he hath *Rays*, by which he sees, and makes all things visible.

Some say that *Isis* is *Pallas*, others *Terra*, others *Ceres*, and many the *Moon*; for she is painted sometimes *horned*, as the *Moon* appears in the increase; and wears black Garments, because the *Moon* shines in the Night. In her right-Hand she held a *Cymbal*, in her left a *Bucker*. Her Head was crown'd with the Feathers of a *Vulture*; for among the *Egyptians* that Bird is sacred to *Juno*. And therefore they adorned the tops of their Porches with the Feathers of a *Vulture*. The

¹ *οὐρεῖς* significat arcam, in qua inventum est illius corpus inclutulum. ² *κρηνοειδὲς*, id est, cornigera effingebatur, ad Lunæ crescentis similitudinem, & *μελαρίςαλ*, nigris vestibus induta, quod Luna luceat in Tenebris. Vide *Servium* in *Æn.* 8.

384 *Of the Gods of the Heathens.*

Priests of *Isis*, called after her own Name *Isiaci*,
¹ abstained from the Flesh of *Swine* and *Sheep*;
they used no ² *Salt* to their Meat, lest they should
violate their Chastity. ³ They shav'd their Heads:
⁴ they wore *Paper Shoes*, and a ⁵ *Linen Vest*, because
Isis first taught the Use of *Flax*; from whence she
is call'd ⁶ *Linigera*, and also ⁷ *Inachis* from *Inachus*
her Father. By the Name of *Isis* is usually un-
derstood *Wisdom*. And accordingly, ⁸ upon the
Pavement of the Temple there was this Inscrip-
tion. *I am every thing that hath been, and is, and*
shall be, nor hath any mortal open'd my Veil.

By the means of this *Isis*, ⁹ *Ipbis* a young Lady
of *Crete*, the Daughter of *Lygdus* and *Telethusa*
was changed into a *Man*. For when *Lygdus* went
a Journey, he commanded his Wife, who was
then big with Child, that if she brought a
Daughter, she should not educate her, but leave
her expos'd in the Fields, to perish by want.
Telethusa brought indeed a Daughter, but was
very unwilling to lose her Child; therefore she
dress'd it in a Boys Habit, and call'd it *Ipbis*,
which is a common Name to Boys and Girls.
The Father return'd from his Journey, and
believed both his Wife and his Daughter, who
personated a Son: and as soon as she was mar-
riageable; her Father, who still thought that

¹ *Ælian. lib. de anim. Herodot. l. 2.* ² *Plut. symp. 5.*
³ *Coel. Rhodigin. 5. c. 12.* ⁴ *Herodot. l. 1.* ⁵
Claud. 4. Hon. conf. ⁶ *Ovid. de Ponto El. 1.* ⁷ *Propert. l.*
^{1. & 2.} ⁸ *Εγώ εἰμι πᾶν τὸ γεννός κ' ὄν, κ' ἐσόμενον, κ' τὸ*
ἔμδον πᾶσι τοῖς ἐσέσις ὧς θνητῶν ἀπεκάλυψεν. *Ego sum quic-*
quid fuit, est, & erit; nec meum quisquam mortalium
Peplum retexit. *Plut. in Iside.* ⁹ *Ovid Metam. l. 9.*

she was a Man, married her to the beautiful *Jante*. They went to the Temple to celebrate the Marriage. The Mother was mightily concerned, and as they were going, she begg'd the favourable Assistance of *Isis*, who heard her Prayers, and changed the Virgin *Iphis* into a most beautiful young Man. Now let us come to *Serapis* and *Apis* again.

Tho' *Serapis*, of whose Name we gave the Etymology before, was the God of the Egyptians, yet he was worshipped at Greece, ¹ and especially at Athens, ² and also at Rome. Amongst different Nations he had different Names; for he was called sometimes *Jupiter Ammon*, sometimes *Pluto*, *Bacchus*, *Æsculapius*, and sometimes *Osiris*. His Name was reckoned abominable by the Grecians; ³ for all Names of seven Letters *ἑπταγράμματα* [Heptagrammata] are by them esteemed infamous. Some say that *Ptolomy* the Son of *Lagus*, procur'd the Effigies of him at *Pontus*, from the King of *Sinope*, and dedicated a magnificent Temple to him at *Alexandria*. *Eusebius* calls him the *Prince of evil Demons*: a Flasket was plac'd ⁴ upon his Head; and near him lay a Creature with three Heads; a Dog's on the right side, a Wolf's on the left side, and a Lions Head in the middle. A Snake with his Fold encompassed them, whose Head hung down unto the God's right-Hand, with which he bridled the terrible Monster. There was besides, in almost all the Temples where *Serapis* and *Isis* were worshipped, an Image

¹ Pausan. in Attic. ² Publ. Victor. ³ Tacitus l. 20. Plut. de Osiride. ⁴ Porphyrius. ⁵ Præp. Evangelicæ. lib. 4. ⁶ Macrobian. in Saturnal.

which pressed its Lip with its Finger. *Varro* says that the Meaning of this was, that no one should dare to say that these Gods had been Men formerly; and the Laws inflicted Death upon him who said that *Serapis* was once a mortal Man.

Apis, of whom we spake something above,¹ was King of the *Argivi*, and being transported from thence into *Egypt*, he became *Serapis*, or the greatest of all the Gods of *Egypt*. After the Death of *Serapis*, the Ox, that we mentioned a little before, succeeded in his Place. ² *Pliny* describes the Form and Quality of this Ox thus: An Ox (says he) in *Egypt* is worshipp'd as a God. They call him *Apis*. He is thus marked; there is a white shining Spot upon his Right Side, Horns like the Moon in its Increase, and a Node under his Tongue, which they call *Cantharus*. His Body,³ says *Herodotus*, was all black: In his Forehead he had a white square shining Figure: the Effigies of an Eagle in his Back: and besides that *Cantharus* in his Palate, he had Hair of two sorts in his Tail. But *Pliny* goes on; If he lives beyond an appointed Period of Time, they drown him in the Priest's Fountain; then the Priests shave their Heads, and mourn and lament, and seek another to substitute in his Room. When they have found one, he is brought by the Priests to Memphis. He hath two Chapels, which they call Chambers, which are the Oracles of the People. In one of which he foretells Good, in the other Ill. He gives Answers in private, and takes Meat from them that consult him. He refused Meat

¹ August. de Civitate Dei, lib. 18. ² Plin. Histor. Nat. l. 8. c. 40. ³ Herodotus, lib. 3.

from the Hand of Germanicus Cæsar, who died not long after. He acts, for the most part, in secret. But when he pleases to appear publickly, the Officers go before and clear the Way; and a Flock of Boys attend him, singing Verses to his Honour. He seems to understand Things, and to expect Worship. Once a Year a Cow is shown to him; who hath her Marks (tho' different from his;) and this Cow is always both found and killed the same Day. So far Pliny. To which Ælian adds, That the Cow that conceives Apis, conceives him not by a Bull, but by Lightning. † Camby- ses, King of Assyria, gave no Credit to these Trifles; and struck Apis in the Thigh with his Sword, to shew, by the Wound's bleeding, that he was no God. But his Sacrilege did not pass (as they pretend) unpunish'd.

† Epiphan. ap. Syr.

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‡ Epiphan. ap. Syr.



A N

APPENDIX

Concerning the GODDESSES
that make the GODS.



HOSE Goddesses, (whose Images are small, and all painted in one Picture) are the *Virtues*; by whose Favour, not only the *Dii Adscriptitii*, but all the other Gods besides, were advanced to Heaven, and honoured with utmost Veneration. You see some *Vices* amongst them, (for they had Altars dedicated to them too) which, like Shadows, increase the Lustre of the *Virtues*; whose Brightness is doubled by the Reflexion of the Colours. To both of them there are adjoining some Gods, either favouring or opposing them. I shall say something briefly, according to my Design of them.

C H A P. I.

S E C T. I.

The *Virtues* which are *Goddeses*, and *Good Deities*.

THE *Antients* not only worshipped the several *Species of Virtues*, but also *Virtue* her self as a *Goddes*. Therefore first of her, and then of the others.

S E C T. II. *Virtue and Honour.*

Virtue derives her Name from *Vir*, because *Virtue* is the most manly Ornament. ¹ She was esteemed a *Goddes*, ² and worshipped in the Habit of an elderly Matron, sitting upon a square Stone. ³ *M. Marcellus* dedicated a *Temple* to her; and hardly placed another that was dedicated to *Honour*: The *Temple of Virtue* was the Passage to the *Temple of Honour*; by which was signified, that by *Virtue* alone true *Honour* was attained. The *Priests* sacrificed to *Honour* with bare Heads, and we usually uncover our Heads when we see honourable and worthy Men; and since *Honour* it self is valuable and estimable, it is no Wonder if such Respect is shewn in celebrating its Sacrifices.

¹ Ciceronis Quæst. Tusc. 2. ² August. 4. de Civitate Dei, c. 20. ³ Liv. 1. 2.

S E C T. III. *Faith.*

F*ides*, had a Temple at *Rome*, near the *Capitol*, which ¹ *Numa Pompilius* (as it is said) first consecrated to her. ² Her Sacrifices were performed without Slaughter or Blood spilt. The *Heads* and *Hands* of the Priests were covered with a white Cloath when they sacrificed, because *Faith* ought to be close and secret. *Virgil* calls her *Cana* ³ *Fides*; either from the Candour of the Mind, from whence *Fidelity* proceeds; or because *Faith* is chiefly observed by aged Persons. The Symbol of this Goddess was a white Dog, which is a faithful Creature. ⁴ Another Symbol of her was two Hands joined; or two young Ladies shaking Hands. For, ⁵ By giving the Right Hand they engaged their Faith for their future Friendship.

¹ Cicero de Officiis. ² Dion. Halicarn. l. 2. ³ Servius in 1. & 8. *Æneid*. ⁴ Statius 1. *Thebaid*. ⁵ *Dextrâ datâ fidem futuræ amicitiae sanciebant*. Liv. l. 21.

S E C T. IV. *Hope.*

HOPE had a Temple at *Rome*, in the *Herb-Market*, which was unfortunately burnt down with Lightning. ¹ *Giraldus* says that he hath seen her Effigies in a Golden Coin of the Emperor *Adrian*. She was described in the Form of a Woman standing, her Left Hand lightly held up the Skirts of her Garments, she lean'd on her Elbow,

¹ Syntagm. l. 1.

and in her Right Hand held a Cup in which there lay a *Ciborium* (a sort of a Cup) fashioned to the Likeness of a Flower, with this Inscription, *SPES, P. R. The Hope of the People of Rome.* We have already related what manner of *Hope* was left and preserved in the Bottom of *Pandora's Box.*

S E C T. V. *Justice.*

Justice was described like a Virgin with a piercing stedfast Eye; a severe Brow; her Mien awful, noble and venerable. Amongst the *Egyptians*, *Alexander* says, that she has no *Head*; and that her Left Hand was stretched forth and open. The *Greeks* call her *Astræa*, as was said before.

S E C T. VI. *Piety.*

A*ttilius*, the *Duumvir*, dedicated a Chappel to this Goddess at *Rome*, in the place where that Woman lived, who fed her Mother in the Prison with the Milk of her Breasts. The Story is this: 'The Mother was punished with Imprisonment; her Daughter, who was an ordinary Woman, then gave suck; she came to the Prison frequently, and the Goaler always searched her, to see that she carried no Food to her Mother: At last she was found giving suck to her Mother with her Breasts. This extraordinary Piety of the Daughter gained the Mother's Freedom; and they both were afterwards maintained at the publick Charge, while they lived; and the Place was consecrated to the Goddess

Piety. There is a like Example in ' the *Grecian* History of a certain Woman, who by her Breasts nourish'd *Cymon*, her aged Father, who was imprison'd; and supported him with her own Milk.

1 Val. Max. lib. 3.

S E C T. VII. *Mercy.*

THE *Athenians* erected an Altar to *Misericordia, Mercy*; ' where was first established an *Asylum* (a Place of common Refuge to the Miserable and Unfortunate:) It was not lawful to force any from thence. When *Hercules* died, ' his *Kindred* fear'd some Mischief from those whom *Hercules* had afflicted; wherefore they erected an *Asylum*, or Temple of *Mercy*, at *Athens*.

1 Pausan. in Attic. 2 Serv. in 8 *Æneid*.

S E C T. VIII. *Clemency.*

NOthing memorable occurs concerning this *Goddeſs*, unless that there was a Temple erected to *Clementia Cæsaris*, the *Clemency* of *Cæsar*, as we read in ' *Plutarch*.

1 In vita *Cæsaris*.

S E C T. IX. *Chastity.*

TWO Temples at *Rome* were dedicated to *Chastity*; the one to *Pudicitia Patricia*, which stood in the Ox-market; the other to *Pudicitia Plebeia*, built by *Virginia* the Daughter of *Aulus*: For when she, who was born of a *Patrician* Family,

ly, ' had marry'd a *Plebeian*: the noble Ladies were mightily incensed, and banish'd her from their Sacrifices, and would not suffer her to enter into the Temple of *Pudicitia*, into which *Senatorian* Families were only permitted Entrance. A Quarrel arose hereupon amongst the Women, and a great Breach was made between them. Hereupon *Virginia* strove, by some extraordinary Action, to blot out the Disgrace which she had receiv'd; and therefore she built a Chappel in the long Street where she liv'd, and adorn'd it with an Altar: to which she invited the *Plebeian Matrons*, and complaining to them that the Ladies of Quality had used her so barbarously; *I dedicate*, says she, *this Altar to Pudicitia Plebeia*; and desire of you that you will as much adore Chastity as the Men do Honour; that this Altar may be followed by purer and more chaste Votaries than the Altar of *Pudicitia Patricia*, if it be possible. Both these Altars were worshipp'd almost with the same Rites, and no Matron but of an approved Chastity, and who had been married but once, had leave to sacrifice here. It is besides said in History, that the Women who were contented with one Marriage, were usually rewarded with ' a Crown of Chastity.

' Liv. l. 10. ' Corona Pudicitiae. Val. Max. l. 2. de institutis.

SECT. X. *Truth.*

T*Truth*, the Mother of Virtue, ' is painted in Garments as white as Snow; her Looks are Serene, Pleasant, Courteous, Chearful, and yet

' Philost. in Heroic. & Amp.

Modest

Modest; she is the Pledge of all Honesty, Bulwark of Honour, the Light and Joy of Human Society. ¹ She is commonly accounted the Daughter of *Time* and *Saturn*; because *Truth* is discover'd in the Course of *Time*: But *Democritus* feigns, that she lies hid in the Bottom of a Well.

¹ Plut. in quæst.

S E C T. XI. *Mens.*

GOOD Sense, or Understanding, (*Mens*) was made a Goddess by the Romans, ¹ that they might obtain a *sound Mind*. ² An Altar was built to her in the Capitol by *M. Æmilius*. ³ The *Praetor*, *Attilius*, vow'd to build a Chappel to her; which he perform'd when he was upon that account created *Duumvir*.

¹ Aug. l. 4. cap. 21. ² Cicer. 2. de Nat. Deorum. ³ Liv. 22, & 23.

S E C T. XII. *Concord.*

WE find by ¹ the concurrent Testimony of many, that the Goddess *Concordia* had many Altars at several Times, dedicated to her; especially she was worshipped by the antient Romans. Her Image held a Bowl in her Right Hand, and a *Horn of Plenty*, or a *Sceptre*, from which Fruit seem'd to sprout forth, in her Left. ² The Symbol of her was *two Right Hands joined together, and a Pomegranate*.

¹ Liv. lib. 9. Plut. in C. Gracch. Suetonius in Tib. ² Lil. Gyrald. Syntagm. 1.

S E C T.

S E C T. XIII. *Peace.*

PA X was honour'd heretofore at *Athens* with an Altar; ¹ as *Plutarch* tells us. At *Rome*, she had a most magnificent Temple in the *Forum*: begun by *Claudius* and finished by *Vespasian*: ² which was afterwards consumed in a Fire under the Emperor *Commodus*. She was describ'd in the Form of a Matron, holding forth Ears of Corn in her Hands, and crown'd with Olives or Laurel, or sometimes Roses. Her particular Mark was a *Caduceus*, a white Staff born by Embassadors going to treat of Peace.

¹ Plutarch in *Cimon*. ² Herodot. l. 2.

S E C T. XIV. *Health.*

TH E Goddess *Salus* was so much honour'd by the *Romans*, that anciently several Holy-Days were appointed, in which they worshipp'd her. ¹ There was a Gate at *Rome*, call'd *Porta salutaris*, because it was near to the Temple of *Salus*. Her Image was the Figure of a Woman sitting in a Throne, and holding a Bowl in her Right Hand. Hard by stood her Altar, a Snake twined round it, and lifting up his Head towards it. The *Augurium Salutis* was heretofore celebrated in the same Place: which was intermitted for some time. and renew'd again by *Augustus*. ² It was a kind of Divination, by which they begg'd Leave of the Gods that the People might pray for Peace: as tho' it was un-

¹ Macrobi. Saturn. l. c. 16. ² Dion. l. 27. Ang. Politian. Miscell. c. 12.

lawful

lawful to pray for it, before they had Leave. A Day in every Year was set apart for that Purpose: upon which none of the *Roman* Armies might either march or engage.

S E C T. XV. *Fidelity.*

THIS *Goddeſs* alſo, ſays *St. Auſtin*, hath her Temple and her Altar, and ſuitable Sacrifices were perform'd to her. They repreſented her by a venerable Matron, ſitting upon a Throne, and holding a white Rod in her Right Hand, (*Caſtoreus*,) and a great *Horn of Plenty* in her Left.

! Auguſt. de Civitate Dei, l. 4. c. 18.

S E C T. XVI. *Liberty.*

AS the *Romans* were above all Things careful of their *Liberty*, eſpecially from the Expulſion of Kings, when they ſet themſelves at liberty: ſo they built a Temple to *Liberty*, amongſt the Number of their other *Goddeſſes*. And *Cicero* tells us, that *Clodius* conſecrated his Houſe to her.

! Lil. Gyrald. Synt. 1.

S E C T. XVII. *Money.*

THEY invocated *Pecunia* as a *Goddeſs*, that they might be rich. And ſo they worſhipp'd the God *Aſculanus* and his Son *Argentinus* that they might have plenty of *Brass* and *Silver*. They eſteemed *Aſculanus* the Father of *Argentinus*, becauſe *Brass Money* was uſed before *Silver*. And I wonder

wonder, ¹ says St. Augustine, That Aurinus was not made a God after Argentinus, because Silver Money was followed by Gold. To this Goddess, Money, Oh! How many apply their Devotions to this Day; what Vows do they make, and Altars do they importune, that they may fill their Coffers? If you have these Gods, ² says Menander, If you have Silver and Gold at Home, ask whatever you please, you shall have it: the very Gods themselves will be at your Service.

¹ Miror autem quod Argentinus non genuit Aurinum, quia & aurea pecunia subsecuta est. Aug. de Civit. Dei, l. 4. c. 21.

² Hos Deos Aurum & Argentum si domi habeas, quicquid voles, roga; tibi omnia aderunt; ipsos habebis vel ministrantes Deos. Menander ap. Stob. or. de laude auri.

S E C T. XVIII. *Mirth.*

Lycurgus ridiculously erected an Image amongst the ¹ Lacedemonians to the God Rîsus. The Thessalians of the City Hypata every Year sacrificed to this God, with great Jollity.

¹ Plutarchus in Lycurgo.

S E C T. XIX. *The Good Genius.*

THIS God, call'd ¹ Bonus Genius, had a Temple in the way that leads to the Mountain Mænalis, as says Pausanias. And at the End of the Supper, they offer'd a Cup to him, fill'd with Wine and Water; some say that the Cup had more Water than Wine, others say the contrary; this Cup was call'd ² The Grace-Cup.

¹ Græcè ἀγαθὸς θεὸς. ² ἀγαθὸς Δάιμονος, Poculum boni Genii.

C H A P. II.

S E C T. I.

The Vices, and Evil Deities.

I Call those *Evil Deities*, which oppose our Happiness, and many times do us Mischief. And first of the *Vices*, to which Temples have been consecrated.

S E C T. II. *Envy.*

TH A T *Envy* is a *Goddeſs*, appears by the Confession of *Pallas*; who own'd that she was assisted by her, to infect a young Lady called *Aglauros*, with her Poison. *Ovid* describes the House wherein she dwells in very Elegant Verse, and afterwards gives a most beautiful Description of *Envy* it self.

*Protinus invidia nigro squalientia Tabo
Teſta petit ; Domus eſt imis in vallibus antri
Abdita, ſole carens nec ulli pervia vento
Triſtis, & ignavi pleniffima frigoris, & quæ
Igne vacet ſemper, caligine ſemper abundet.* *Ovid Metam. l. 1.*

Then ſtrait to *Envies* Cell ſhe bends her Way,
Which all with putrid Gore infected lay,
Deep in a gloomy Cave's obſcure reſeſs,
No Beams could e'er that horrid Manſion bleſs,
No Breeze e'er fann'd it : but about it roll'd,
Eternal Woes, and ever lazy Cold.

No Spark ſhone there, but everlaſting Gloom
Impenetrably dark, obſcur'd the Room.

*Pallor in ore ſedet, macies in corpore toto,
Nuſquam recta acies, livent rubigine dentes ;*

S E C T.

S E C T. III.

Contumely and Impudence.

THese two *Vices* were both ador'd by the *Athenians*; and particularly, it is said, they were represented by a *Partridge*; which is esteem'd a very impudent Bird.

*Pectora felle virent, lingua est suffusa veneno,
Rifus abest, nisi quem visi movère dolores.
Nec fruitur somno vigilantibus excita curis,
Sed videt ingratos, intabescitque videndo
Successus hominum; carpitque & carpitur una,
Suppliciumque suum est*

A deadly Paleness in her Cheeks was seen;
The Skeleton cas'd in a meager Skin;
Her looks awry, an everlasting Scowl
Sits on her Brows, her Teeth deform'd and foul.
Her Breast had Gall more than her Breast could hold:
Beneath her Tongue black clods of Poison roll'd;
No Smiles e'er smooth'd her furrow'd Brows, but those
Which rise from common Mischiefs, Plagues and Woes.
Her Eyes, meer Strangers to the sweets of Sleep,
Devouring Spite for ever waking keep;
She sees blest Men with vast Successes crown'd,
Their Joys distract her, and their Glories wound.
She kills abroad, her self's consum'd at home,
And her own Crimes are her perpetual Martyrdom.

¹ Pausanias in Attic. Cicero 2. de leg. Theophrastus 1. de leg.

S E C T. IV. *Calumny.*

THE same People erected an Altar to *Calumny*.
 * *Apelles* painted her thus. † There sits a
 Man with great and open Ears, inviting *Calumny*,
 with his Hand held out, to come to him. And
 two Women, *Ignorance* and *Suspicion* stand about
 him. *Calumny* breaks out in a Fury; her Coun-
 tenance is comely and beautiful, her Eyes sparkle
 like Fire, and her Face is enflamed with Anger:
 she holds a lighted Torch in her left Hand, and
 with her right twists a young Man's Neck, who
 holds up his Hands in Prayer to the Gods. Before
 her goes *Envy*, pale and nasty. About her is
Fraud and *Conspiracy*. Behind her follows *Repentance*,
 clad in Mourning, with her Cloaths torn:
 who turns her Head backward, as if she look'd
 for *Truth*, who comes slowly after.

* Id. apud Diogen. † Lucian lib. de non temere cred. calumn.

S E C T. V. *Fraud.*

THIS Deity † was described with an human
 Face but a Serpent's Body; in the end of
 her Tail was a Scorpion's Sting. She swims

* Boccac in Gen. Deor.

through

through the River *Cocytus*; and nothing appears above Water but her Head.

S E C T. VI. *Discord.*

P*etronius Arbiter*, where he treats of the Civil War betwixt *Pompey* and *Cæsar*, has given a beautiful Description of the Goddess *Discordia*.

*Intremuere tubæ, ac scisso Discordia crine
Extulit ad superos Stygium caput. Hujus in ore
Concretus sanguis, contusæque lumina flebant;
Stabant arati scabrâ rubigine dentes;
Tabo lingua fluens, obsessa draconibus ora;
Atque inter toto laceratam pectore vestem,
Sanguineam tremula quatiebat lampada dextra.
The Trumpets sound, and with a dismal Yell
Wild Discord rises from the Vale of Hell.
From her swell'd Eyes there ran a briny Flood,
And clotted Gore upon her Visage stood.
Around her Head serpentine Elf-locks hung,
And Streams of Blood flow'd from her fable Tongue.
Her tatter'd Cloaths her yellow Skin betray,
(An Emblem of the Breast on which they lay)
And brandish'd Flames her trembling Hand obey.*

S E C T. VII. *Fury.*

F*Ury* is described sometimes chain'd, sometimes raging and revelling with her Chains broke. But *Virgil* chooses to describe her bound in

*— Furor impius intus
Sæva sedens super arma, & centum vinctus ahenis*
D d Chains

Chains, altho' ¹ Petronius describes her at Liberty unbound.

Post tergum nodis, fremit horridus ore cruento. Æneid. I.

Within sits impious War
On cursed Arms, bound with a thousand Chains,
And horrid, with a bloody Mouth complains.

¹ *Euror abruptis ceu liber habenis
Sanguineum latè tollit caput ; oraque mille
Vulneribus confossa, cruenta casside velat.
Heret detritus laevo Mavortius umbo
Innumerabilibus telis gravis, atque flagrantè
Stipite dextra minax terris incendia portat.
Disorder'd Rage from brazen Fetters freed,
Ascends to Earth with an impetuous speed :
Her wounded Face a bloody Helmet hides,
And her left Arm a batter'd Target guides :
Red brands of Fire, supported in her right,
The impious World with Flames of Ruin frights:*

S E C T. VIII. Fame.

¹ **P**ausanias and ² Plutarch say that there were
Temples also dedicated to Fame. ³ She is finely

¹ Pausanias in Atticis. ² Plutarchus in Camillo.

³ *Fama, malum, quo non aliud velocius ullum,
Mobilitate viget, viresque acquirit eundo.*

*Parva metu primò ; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.*

*Illam Terra parens, ira irritata Deorum,
Extremam, ut perhibent, Cæo Enceladoque sororem,
Progenit, pedibus celerem, & pernicious alis :*

*Monstrum horrendum ingens, cui quot sunt corpore pluma,
Tot linguae, totidem ora sonant, tot subrigit aures.*

*Nocte volat cæli medio, terraque per umbram,
Stridens, nec dulci declinat lumina somno.*

and delicately describ'd by *Virgil*, which Description I will put at the end of this Section to save you the trouble of consulting the Book, tho' it is common. And it deserves not only to be remembered, but transcribed into all Books as there is occasion.

*Luce sedet custos, aut summi culmine testi,
 Turribus aut altis, & magnas territat urbes,
 Tam ficti praeque tenax, quam nuncia veri.* Virg. *Aen.* 4.
 Fame, the great Ill, from small beginnings grows,
 Swift from the first, and every Moment brings.
 New Vigour to her Flights, new Pinions to her Wings.
 Soon grows the Pigmy to gigantic size,
 Her Feet on Earth, her Forehead in the Skies :
 Enraged against the Gods, revengeful Earth
 Produc'd her last of the *Titanian* Birth.
 Swift is her Walk, more swift her winged Haft,
 A monstrous Fantom, horrible and vast ;
 As many Plumes as raise her lofty Flight,
 So many piercing Eyes enlarge her Sight :
 Millions of opening Mouths to Fame belong ;
 And every Mouth is furnisht with a Tongue ;
 And round with list'ning Ears the *Flying Plague* is hung.
 She fills the peaceful Universe with Cries ;
 No Slumbers ever close her wakeful Eyes ;
 By Day from lofty Towers her Head she shews,
 And spreads thro' trembling Crouds disastrous News.
 With Court Informers haunts, and Royal Spies,
 Things done relates, not done she feigns, and mingles
 Truth with Lies.
 Talk is her Business, and her chief Delight
 To tell of Prodigies, and cause Affright.

S E C T. IX. *Fortune.*

WH Y was *Fortune* made a Goddess, says ¹ S. *Augustine*, since she comes to the good and the bad without any Judgment? She is so blind, that without Distinction she runs to any body, and many times she passes by those that admire her, and sticks to those that despise her. ² So that *Juvenal* had reason to speak in the manner he does to her. Yet the Temples that have been consecrated to her, and the Names which she has had are innumerable. The chief of them I will point out to you.

She was styl'd *Aurea* or *Regia Fortuna*, and ³ an Image of her so stiled was usually kept in the Emperor's Chamber; and when one died, it was removed to the Palace of his Successor.

She was worship'd in the *Capitol*, under the Title of ⁴ *Bona*; and in the *Esquilias* under the Title of *Mala*.

Servius Tullus had in his Court a Chappel dedicated to ⁵ *Fortuna barbata*: she was call'd *Brevis* or *Parva* in the same place.

She is also call'd *Cæca*, *Blind*. Neither is she only, ⁶ says *Cicero*, blind her self, but she many times makes those blind, that enjoy her.

In some Inscriptions she is call'd ⁷ *Conservatrix*.

¹ August. de Civitate l. i. c. 18.

² *Nullum Numen abest, si sit prudentia: sed te Nos facimus, Fortuna, Deam, caloque locamus.* Sat. 10. Fortune is never worshipt by the Wise, But she, by Fools set up, usurps the Skies.

³ Spart. in Severo. Gyr. Syntagm. 15. ⁴ Plin. & Cicero.

⁵ Plut. in quæst. ⁶ de Amicitia. ⁷ Ap. Gyr. Synt. 15.

The Prætor, *Q. Fulvius Flaccus*, in Spain, when the last Battle was fought with the *Celtiberi*, vowed a Chappel to *Fortuna Equestris*. Because he in the Battle commanded the *Bridles* to be taken off from the *Horses*, that they might run upon the Enemy with the greater Force and Violence ; whereby he got the Victory.

Fors Fortuna, or *Fortis Fortuna*, was another of her Names : and she was worshipp'd by those who liv'd without any Art or Care at all.

She had a Chappel near the Temple of *Venus*, where she was called ³ *Mascula* and ⁴ *Virilis*, *Masculine*.

She was call'd ⁵ *Muliebris*, because the Mother and the Wife of *Coriolanus* saved the City of Rome. And when her Image was consecrated in their Presence, ⁶ it spoke these Words twice : *Ladies, you have dedicated me as you should do.* ⁷ Yet it was not lawful for all Matrons to touch this Image, but for those only who had not been marry'd twice.

Mammosa, either from her Shape, or because she supplies us with Plenty.

Servius Tullus dedicated a Temple to *Fortuna obsequens*, because she obeys the Wishes of Men. The same Prince worship'd her, and built her Chappels, where she was call'd by these following Titles.

Primigenia, ⁸ because both the City and the Empire receiv'd it's Origine from her.

Privata or *Propria* : ⁹ she had a Chappel in the Court, which that Prince used so familiarly, that

¹ Vide Livium l. 41. 42. ² Consule eundem Livium l. 27. ³ Plutarch. de fort. Roman. ⁴ Ovid. Fastorum l. 4. ⁵ Dion. l. 8. ⁶ Ritè me, Matronæ, dedicastis. Augustin. l. 4. c. 19. Val. Max. l. 2. c. 8. ⁷ Servius in 4. Æneid. 8. ⁸ Plutarch. ⁹ Ibid.

she was thought to go down thro' a little Window into his House.

Her Temple at *Præneste*, ¹ from whence she was called *Prænestina*, was famous, and more notable than all the rest; because very true Oracles were utter'd there.

Domitian consecrated a Chappel to ² *Fortuna Redux*.

In ancient Inscriptions she is nam'd ³ *Stata*.

To ⁴ *Virgo Fortuna* the little Coats of the young Girls were presented.

Lastly, she was called ⁵ *Viscata*, or *Viscosa*, because we are caught by her, as Birds are with Birdlime; in which sence *Seneca* says, ⁶ *Kindnesses are Birdlime*.

¹ Liv. l. 52. Suetonius in Domit. c. 15. ² Mart. l. 8. ³ ap. Gyrard. ⁴ Arnobius 2. adversus Gentes. ⁵ Plutarch. in quest. ⁶ Beneficia sunt viscosa, Seneca de Beneficiis.

S E C T. X. *The Fever.*

F*Ebris* (the *Fever*) had her Altars and Temple, in the Palace. ¹ She was worshipp'd that she should not hurt. And for the same Reason they worshipp'd all the other Gods and Goddesses of this kind.

Fear and *Paleness* were supposed to be Gods, ² and worshipp'd by *Tullus Hostilius*; ³ when in the Battle betwixt the *Romans* and the *Vejentes*, it was told him that the *Albans* had revolted, and the *Romans* grew afraid and pale. For in this doubtful Conjunction, he vow'd a Temple to *Pallor* and *Pavor*.

¹ Cicero 3. de Nat. & 2. de leg. ² Augustin. l. 4. c. 18. ³ Liv. l. 1.

The People of *Gadara* ¹ made *Poverty* and *Art* Goddesses; because the *first* whets the Wit for the Discovery of the *other*.

Necessity and *Violence* had their Chappel upon the *Acro-corinthus*: But it was a Crime to enter into it.

M. Marcellus dedicated a Chappel to *Tempestas*, without the Gate of *Capena*, after he had escaped a severe *Tempest* in a Voyage into the Island of *Sicily*.

¹ Arrian. ap. Gyrald. Syntagm. 1.

S E C T. XI. *Silence.*

BOTH the *Romans* and the *Egyptians* worshipped the Gods and Goddesses of *Silence*. The *Latins* particularly worshipp'd ¹ *Angeronia* and *Tacita*; whose Image (they say) stood upon the Altar of the Goddess *Volupia*, with its Mouth tied up and seal'd; ² because they who endure their Cares with *Silence* and *Patience*, do by that Means procure to themselves the greatest Pleasure.

The *Egyptians* worshipp'd *Harpocrates*, as the God of *Silence*, after the Death of *Osiris*. ³ He was the Son of *Isis*. They offer'd the first Fruits of the *Lentils* and *Pulse* to him. They consecrated the Tree *Persea* to him; because the Leaves of it were fashion'd like a Tongue, and the Fruit like an Heart. He was painted naked, in the Figure of a Boy, crown'd with an *Egyptian* Mitre, which

¹ Macrob. Saturn. Plutarch. in Numa. Plin. l. 3. ² quod, qui suos angores (unde Angeronia dicta est) æquo animo ferunt, perveniunt ad maximam voluptatem. ³ Epiph. 3. contra Hæreses.

ended at the Points in two, as it were, Buds; he held in his Left Hand a *Horn of Plenty*, whilst a Finger of his Right Hand was upon his Lip, thereby commanding *Silence*.

And therefore I say no more. Neither can I better be silent, than when a God commands me to be so. Notwithstanding I am not so careful of the Direction, or the vain Commands of this *mute God*, this *piceus puer*, *pitchy Youth*, (as *Martianus* calls him, because the Complexion of the *Egyptians* is black) but as there is a *Time to speak*, so there is a *Time to hold ones peace*; as we are assured by the Mouth of the *Wise Man*, from that *One and true God*, who speaks once for an Eternity, and in one Word expresses all Things. Whereas how little have I express'd all this Time in a multitude of Words? How vain have I been, and troublesome to you, *Palæophilus*? My long, idle, and unskilful Discourses have been very tedious and troublesome to you. I acknowledge my Fault, and shall say no more for shame.

P. But I must not be silent. For, dearest Sir, your extraordinary Civility to me, as well as your great Merit, commands me at all Times and Places to speak and write of you with Honour, to express my Gratitude, as much as I can that Way, if I am not so able to do it in another.

F I N I S.



A N

I N D E X

Referring to all the necessary Matters
contained in this BOOK.

A.

- A** *Beona* or *Adeona*, a Guardian Goddess to grown Per-
sons Page 329
- Absyrtus* torn to pieces by his Sister *Medea* 346
- Achelous* turns himself into a Serpent, then into a Bull, in
which Shape he is conquered by *Hercules* 343
- Acheron*, one of the Infernal Rivers 279
- Achilles*, his Birth 374. and Education 375. invulnerable
save only in the Foot 374. Hid by his Mother to prevent
his going to *Troy*, and discover'd by *Ulysses* 375. Kills
Hector, and is himself kill'd by *Paris* 376
- Acidalia*, one of the Titles of *Venus* 129
- Aconitum*, *Wolfs-bane* first grows out of the Vomit of *Cer-
berus* 341
- Aëtaon* turn'd into a Deer by *Diana*, and torn in pieces by
his own Dogs 240
- Adeona* or *Abeona*, a Guardian Goddess to adult Persons 329
- Adonis*, *Venus's* Gallant killed by a Boar, and by *Venus*
turn'd into the Flower *Anemone* 145
- Adrastæa*, the same with *Nemesis*, one of the Goddesses of
Justice 223
- Adscriptitii Dii*, Gods of lower Rank and Dignity 8
- Æacus*, one of the Infernal Judges 296
- Æcastor*

I N D E X.

<i>Æcastor</i> , an Oath only used by Women, as <i>Hercle</i> was only by Men	354
<i>Ædepol</i> , an Oath used both by Men and Women	354
<i>Ægeon</i> , one of the Giants	297
<i>Ægeus</i> drowns himself in the Sea, which from him was after call'd the <i>Ægean Sea</i>	348
<i>Ægis</i> , <i>Jupiter's</i> Shield described	15, 16
<i>Ægina</i> , debauch'd by <i>Jupiter</i> in the Shape of Fire	18
<i>Æello</i> , one of the Harpyes	306
<i>Æolus</i> the God of the Winds	188
<i>Æsculapius</i> , his Birth, Education, and wonderful Skill in Physick; restores the Dead to Life 361. <i>Jupiter</i> on <i>Pluto's</i> Complaint strikes him dead with Thunder, <i>ibid.</i> He is worshipped as a God 362. His Children	<i>ibid.</i>
<i>Æsculanius</i> , one of the Gods of Wealth	396
<i>Æson</i> , the Father of <i>Jason</i> , when very old and decrepit, restor'd to Youth by <i>Medea</i>	346
<i>Æta</i> , the Father of <i>Medea</i> , and King of <i>Colchis</i>	<i>ibid.</i>
<i>Æthra</i> , the Wife of <i>Atlas</i>	369
<i>Ætneus</i> , one of the Titles of <i>Vulcan</i>	181
<i>Agamemnon</i> chosen General against <i>Troy</i> , at his Return murder'd by his Wife <i>Clytemnestra</i>	355
<i>Aganippe</i> and <i>Aganippides</i> , the common Name of the Muses 219. Nymphs of <i>Phæbus</i>	255
<i>Agenoria</i> , a Guardian Goddess to adult Persons	329
<i>Agelastus</i> , and <i>Agésilas</i> , Names of <i>Pluto</i>	283
<i>Aglaia</i> , one of the Graces	144
<i>Agræus</i> , one of the Names of <i>Aristæus</i>	236
<i>Ajax</i> kills himself, and his Blood is turn'd into Violets	378
<i>Aius Locutius</i> , a tutelar God to adult Persons	330
<i>Albion</i> , a Giant kill'd by <i>Hercules</i>	342
<i>Alcides</i> , one of the Names of <i>Hercules</i>	336
<i>Alcithoe</i> turned into a Bat	80
<i>Alcmæna</i> deceived by <i>Jupiter</i> , who transform'd himself into the Shape of her Husband <i>Amphitryon</i>	18
<i>Alecto</i> , one of the Furies	292
<i>Alectryon</i> turn'd into a Cock	95

I N D E X.

<i>Almus</i> and <i>Alumnus</i> , <i>Jupiter's</i> Titles 27.	<i>Alma Mater</i> and <i>Altrix</i> , Titles of <i>Ceres</i>	208
<i>Aloeus</i> , one of the Giants that warr'd against Heaven,		300
<i>Alpheus</i> attempts <i>Diana</i> , but is disappointed		239
<i>Amalthæa's</i> Horn described	15, 343.	
<i>Amazons</i> , military Women described 350. Subdued by <i>Hercules</i> 339. And by <i>Theseus</i>		350
<i>Ambrosia</i> , Sacrifices offer'd to <i>Ceres</i>		212
<i>Ambrosia</i> , one of the Daughters of <i>Atlas</i>		369
<i>Amica</i> 127. <i>Aphrodite</i> 126. <i>Aphroditis</i> , <i>Anadyomene</i> 129. <i>Apaturia</i> 128. <i>Armata</i> 127. <i>Astarte</i> , Names and Ti- tles of <i>Venus</i>		128
<i>Ammon</i> or <i>Hammon</i> , one of <i>Jupiter's</i> Names		22
<i>Amphion</i> builds the Walls of <i>Thebes</i> by the Musick of his Harp 371. This Fable explain'd		ibid.
<i>Amphitrite</i> , <i>Neptune's</i> Wife		262
<i>Andromeda</i> deliver'd by <i>Perseus</i> from a Sea Monster		357
<i>Ancilia</i> , Holy Shields kept in the Temple of <i>Mars</i>		99
<i>Angerona</i> , a tutelar Goddess to adult Persons		330
<i>Angeronia</i> , one of the Goddesses of Silence		404
<i>Antæus</i> , a Giant overcome by <i>Hercules</i>		342
<i>Anteros</i> , one of the Names of <i>Cupid</i>		142
<i>Anteverta</i> , <i>Postverta</i> , <i>Proria</i> , <i>Prosa</i> , or <i>Porrina</i> , a tutelar Goddess to Women in Labour		326
<i>Anthia</i> and <i>Argiva</i> , Titles of <i>Juno</i>		104
<i>Antiope</i> , debauch'd by <i>Jupiter</i> in the Shape of a Satyr		18
<i>Anubis</i> , an Egyptian God with a Dog's Head		382
<i>Aonides</i> , the Muses so called		218
<i>Apaturia</i> , the Title of <i>Venus</i> 128. Festivals solemnly kept in Honour of <i>Bacchus</i> , called also <i>Ambrosia</i> and <i>Ascolia</i>		78, 79
<i>Apis</i> , a God worshipped by the Egyptians, under the Shape of an Ox 382. A Description of him		385
<i>Apollo</i> , his Image described 33. His Parentage 35. Place of Birth and admirable Endowments 36. His memo- rable Actions 37. What was meant by the Fable of <i>Apollo</i>		48
<i>Arachne</i> turn'd into a Spider by <i>Minerva</i>		118

I N D E X.

<i>Ares</i> , Mars so call'd by the <i>Greeks</i>	91
<i>Areopagus</i> , Mars's Hill, so call'd because <i>Mars</i> was there try'd for Incest and Murder 92. Capital Crimes always try'd there	ibid.
<i>Areopagitæ</i> , Judges of the greatest Integrity	92
<i>Arethusa</i> , one of <i>Diana's</i> Nymphs courted by <i>Alpheus</i>	256.
Discovers to <i>Ceres</i> that <i>Pluto</i> carried away <i>Proserpina</i>	287.
is turned into a Fountain, whose Water mixes with the Stream of the River <i>Alpheus</i> in <i>Sicily</i>	257
<i>Argiva</i> , one of the Names of <i>Juno</i>	104
<i>Argonauts</i> , <i>Jason's</i> Companions that went with him to fetch the Golden Fleece	345
<i>Argentinus</i> , one of the Gods of Wealth	396
<i>Argus</i> , set by <i>Juno</i> to keep <i>Io</i> 102. Is kill'd by <i>Mercury</i> , and afterwards by <i>Juno</i> turn'd into a Peacock	103
<i>Ariadne</i> , married to <i>Theseus</i> , and after to <i>Bacchus</i> , by whom she was made a Constellation	348
<i>Arion</i> , an admirable Musician, robb'd and thrown into the Sea 373. Carried safe to Land on the Back of a Dolphin	374
<i>Aristæus</i> , one of the Rural Gods	236
<i>Armata</i> , a Title of <i>Venus</i>	127
<i>Art</i> , worshipped as a Goddess	407
<i>Ascalaphus</i> turned into an Owl	288
<i>Ascolia</i> , Games in Honour of <i>Bacchus</i>	79
<i>Asteria</i> , carried away by <i>Jupiter</i> in the Shape of an Eagle	19
<i>Asterope</i> , one of the Daughters of <i>Atlas</i>	369
<i>Astræa</i> , the Princess of Justice	229, 391
<i>Atalanta</i> and <i>Hippomenes</i> , two unfortunate Lovers, their History 137. Are turn'd both into Lions	138
<i>Athena</i> , one of the Names of <i>Minerva</i>	114
<i>Athamas</i> murders his own Son <i>Learchus</i>	259
<i>Atlas</i> , sustains the Heavens on his Shoulders 368. Is reliev'd by <i>Hercules</i> , who holds them for him 343. His Parentage 368. His Children 369. Is turned into a Stone by <i>Perseus</i> 368. The Meaning of this Fable	369
<i>Atræus</i> , kills and feeds on his own Child	303

Atropos

I N D E X.

<i>Atropos</i> , one of the Fates	291
<i>Atys</i> , <i>Altes</i> or <i>Attines</i> , a Favourite of <i>Cybele</i> emasculates himself	202
<i>Atys</i> , the Son of <i>Cræsus</i> , born dumb, and restored to his Speech by a Fright	202
<i>Avernus</i> , a Lake on the Borders of Hell	277
<i>Averruncus</i> , a tutelar God to adult Persons	330
<i>Augeas</i> , his Stable contains three thousand Oxen, and yet cleansed in one Day by <i>Hercules</i>	339
<i>Avistupor</i> , one of the Titles of <i>Priapus</i>	235
<i>Aurea</i> , a Title of Fortune	404
<i>Aurora</i> , her Description 153. Her Descent 154. Carries <i>Cephalus</i> and <i>Tithonus</i> into Heaven	<i>ibid.</i>
<i>Autolycus</i> , a most notorious Thief	246

B.

B <i>Aal</i> , <i>Beel</i> , <i>Beelphegor</i> , <i>Beelzebub</i> , <i>Beelzemen</i> , <i>Belus</i> , Names of <i>Jupiter</i>	22
<i>Babylon</i> , the Walls of it, one of the seven Wonders of the World	53
<i>Bacchus</i> , his Image described 66. His Birth 68. His several Names 70. His Exploits 74. The several Sacrifices offered to him 76. The History-Meaning of the Fable of <i>Bacchus</i> 81. The Moral Sense of it	84
<i>Bacchanalia</i> , Festivals in Honour of <i>Bacchus</i>	80
<i>Bacchæ</i> , Priestesses of <i>Bacchus</i> 77. Nymphs of <i>Bacchus</i>	256
<i>Barbata</i> , one of the Titles of <i>Venus</i> 128. One of the Titles of <i>Fortuna</i>	404
<i>Bassarides</i> , Nymphs of <i>Bacchus</i>	256
<i>Battus</i> , turned by <i>Mercury</i> into a Stone called <i>Index</i> 64.	65
<i>Belides</i> , fifty Daughters of <i>Danaus</i> , who all except one kill their Husbands on their Wedding Night 303. The Punishment they suffer for it in Hell	<i>ibid.</i>
<i>Bellerophon</i> , his Parentage and admirable Chastity	359
Exposed for it to many Dangers, which he escapes from <i>ibid.</i> Catches <i>Pegasus</i> , and on his Back destroys the <i>Chimera</i> , for which King <i>Iobates</i> gives him his Daughter	

I N D E X.

- Daughter in Marriage *ibid.* This Success makes him
vain and insolent, for which *Jupiter* strikes him with
Madness, in which miserable Condition he dies *ibid.*
- Bellerophon's Letters*, those which any Man carries to his
own Prejudice 360
- Bellerus*, King of *Corinth*, kill'd by *Bellerophon* 359
- Bellica*, a Pillar before the Temple of *Bellona*, over
which the Herald throws a Spear when he proclaims
War 92
- Bellona*, the Goddess of War 89. Her Offices *ibid.*
- Belus* King of *Affyria*, the first to whom an Idol was set
up and worshipped 3. One of the Names of *Jupiter*
22
- Beneficium*, worshipped by the *Aethiopians* 331
- Berecynthia Mater*, one of the Titles of *Cybele* 199
- Bergion*, a Giant slain by *Hercules* 348
- Byblis*, falls in Love with her Brother *Caunus* 38. pines
away for Grief, dies, and is turned into a Fountain 59
- Biceps* and *Bifrons*, two Names of *Janus* 172
- Biformis*, *Brisaus*, *Bromius*, *Bimater*, *Bimotor* and *Bugenes*,
Names of *Bacchus* 70, 71
- Boar of *Erymanthia* tam'd by *Hercules* 339
- Bolina*, a Nymph, drowns her self, but is afterwards made
immortal 39
- Bona Dea*, one of the Titles of *Cybele* 98. And of *Fortuna*
404
- Bonus Daemon*, one of the Titles of *Priapus* 236
- Briareus*, one of the Giants that warr'd against Heaven
299
- Brevis*, one of the Titles of *Fortune* 404
- Brimo* and *Bubastis*, Names of *Hecate* or *Diana* 246
- Britomartis* made a Goddess 245
- Brontaios*, one of *Jupiter's* Titles 19
- Bruma*, one of the Names of *Bacchus* 78
- Brumalia*, Festivals in Honour of *Bacchus* 78
- Bubona*, a Deity presiding over Oxen 260
- Bull of a prodigious Size and Fiercenels tamed by *Hercules*
339
- Bulla*,

I N D E X.

<i>Bulla</i> , a golden Ornament worn about the Necks of the Roman Youths	317
<i>Bunæa</i> , one of <i>Juno's</i> Names	104
<i>Busiris</i> , a cruel Tyrant, that offered human Sacrifices to his Father <i>Neptune</i> , killed by <i>Hercules</i> , and sacrificed to <i>Neptune</i>	342

C,

C <i>abiri</i> , Priests of <i>Cybele</i>	203
<i>Caballinus fons</i> , the Muses Spring	358
<i>Cacus</i> , the Son of <i>Vulcan</i> 183. proves a most notorious Robber, and is kill'd by <i>Hercules</i>	343
<i>Cadmus</i> banish'd 20. Builds the City <i>Thebes</i> : invents the greatest part of the Greek Alphabet: sows the Teeth of a Dragon in the Ground, from whence armed Men spring up: marries <i>Hermione</i> : both he and she are turned into Serpents <i>ibid.</i> The meaning of this Fable 21	
<i>Caduceus</i> , <i>Mercury's</i> Wand described	62, 63
<i>Cæca</i> , one of the Titles of <i>Fortuna</i>	404
<i>Cæculus</i> , a Robber, <i>Vulcan's</i> Son	184
<i>Cænis</i> , a Woman that turned her self into a Man	268
<i>Calendaris</i> , <i>Caprotina</i> , <i>Citheronia</i> , <i>Curis</i> , <i>Curitis</i> , and <i>Cinxia</i> , Names and Titles of <i>Juno</i>	104, 105, 106
<i>Calisto</i> , debauch'd by <i>Jupiter</i> , under the shape of <i>Diana</i> 18. turned into a Bear, and made a Constellation	19
<i>Calliope</i> , one of the Muses	216
<i>Calumny</i> , worshipped as a Goddess	397
<i>Cambyfes</i> , punished for wounding <i>Apis</i> with his Sword	387
<i>Camillus</i> , <i>Gasmillus</i> or <i>Cadmillus</i> one of the Names of <i>Mercury</i>	60, 61
<i>Camilli</i> and <i>Camillæ</i> , all Boys and Girls under age so called	61
<i>Camæna</i> , a tutelary Goddess to Infants	330
<i>Canephoria</i> , Sacrifices offered to <i>Bacchus</i>	78
<i>Canes</i> , a Name of the <i>Furies</i>	292
<i>Canopus</i> , one of the <i>Egyptian</i> Gods; fights with <i>Ignis</i> the God of the <i>Chaldeans</i> , and vanquishes him	270
	Can ²

I N D E X.

<i>Cantharus</i> , <i>Silenus's</i> Jug described	231
<i>Capitolinus</i> , a Title of <i>Jupiter</i>	22
<i>Cardua</i> , an Household Goddess	314
<i>Carmenta</i> , one of them the same with <i>Themis</i> 221. Another a famous Prophetess of <i>Rome</i>	<i>ibid.</i>
<i>Carna</i> or <i>Carnea</i> , a tutelar Goddess to new-born Infants	328
<i>Cassiope</i> or <i>Cassiopea</i> made a Constellation	358
<i>Castalides</i> , the Muses so called	219
<i>Castor</i> and <i>Pollux</i> Twins. their Birth 351. Their Actions 353. Share Immortality between them 352. Are made the Constellation <i>Gemini</i>	<i>ibid.</i>
<i>Catius</i> , a tutelar God to adult Persons	331
<i>Celeno</i> , one of the Harpies 305. One of the Daughters of <i>Atlas</i>	369
Celestial Gods, those of the highest Dignity 7, 12. Celestial Nymphs	254
<i>Centaurs</i> , half Men, and half Horses 306, Overcome by <i>Theseus</i>	349
<i>Centipeda</i> , one of the Titles of <i>Jupiter</i>	26
<i>Cephalus</i> , carried by <i>Aurora</i> into Heaven 154, Marries <i>Procris</i> <i>ibid.</i> Kills her unawares	155
<i>Ceraunius</i> , one of the Titles of <i>Jupiter</i>	24
<i>Cerberus</i> , a Description of him 280. conquered and brought up from Hell by <i>Hercules</i>	341
<i>Ceres</i> , her Image described 204. The useful Arts she taught Men	206
<i>Chalcea</i> , Festivals in Honour of <i>Vulcan</i>	181
<i>Charites</i> , the three Graces, their Descent 143. A Description of them	144
<i>Charibdis</i> , a ravenous Woman turned into a Gulph	274
The meaning of this Fable	275
<i>Charon</i> , the Ferry-man of Hell, a Description of him	278
His Office	279
<i>Chastity</i> , worshipped as a Goddess	392
<i>Chimera</i> , a strange Monster described 308. Kill'd by <i>Bellerophon</i> <i>ibid.</i> 359. The meaning of the Fable of the <i>Chimera</i>	360
<i>Chione</i> contemns <i>Diana's</i> Beauty, and is therefore shot through the Tongue	246

I N D E X.

<i>Gbloris</i> married to <i>Zephyrus</i>	250
<i>Chiron</i> the Centaur, his Parentage: is excellently skill'd in Physick 363. Teaches this Art to <i>Æsculapius</i> 361. Appointed Tutor to <i>Achilles</i> 363. Wounded by one of <i>Hercules's</i> Arrows, and dies of his Wound <i>ibid.</i> Translated into the Heavens, and made the Constella- tion <i>Sagittarius</i> <i>ibid.</i>	
<i>Circe</i> , a very famous Sorceress, banish'd for poysoning her Husband 56. Falls in Love with <i>Glaucus</i> , and turns her Rival <i>Scylla</i> into a Sea-Monster <i>ibid.</i> Turns the Companions of <i>Ulysses</i> into Beasts, and restores them again to their former Shapes 57. The meaning of this Fable <i>ibid.</i>	
<i>Citherides</i> or <i>Cytheriades</i> , the Muses so called	218
<i>Claviger</i> , one of the Titles of <i>Janus</i> 173. And of <i>Her- cules</i>	334
<i>Clausius</i> or <i>Clusius</i> , one of the Names of <i>Janus</i>	174
<i>Clemency</i> worshipped as a Goddess	392
<i>Clio</i> , one of the Muses	216
<i>Clotho</i> , one of the Fates	291
<i>Clowns</i> of <i>Lycia</i> turned into Frogs by <i>Latona</i> , for muddy- ing the Water while she was drinking	152
<i>Claucina</i> , one of the Names of <i>Venus</i>	128
<i>Clytemnestra</i> kills her Husband <i>Agamemnon</i> , and is kill'd by her Son <i>Orestes</i>	354
<i>Clytie</i> turn'd into a Sun flower	40
<i>Clytoris</i> deflowred by <i>Jupiter</i> in the shape of an Ant	18
<i>Coeytus</i> , one of the Infernal Rivers	280
<i>Collina</i> , the God of the Hills	259
<i>Colossus</i> of <i>Rhodes</i> , one of the seven Wonders of the World described	52
<i>Compitalitii</i> , <i>Compitalitia</i> or <i>Compitalia</i> , Games in the Honour of the <i>Lares</i> , Household Gods	316
<i>Complices Dii</i> , Household Gods	314
<i>Concord</i> worshipped as a Goddess	394
<i>Consentes Dii</i> , superior Gods 7. Also the Household Gods	314
<i>Conservator</i> , one of <i>Jupiter's</i> Titles	28
<i>Conservatrix</i> , one of the Titles of <i>Fortune</i>	404
<i>Consus</i> , one of the Names of <i>Neptune</i> , to whole Honour Games	Games

I N D E X.

Games were solemnized called <i>Consualia</i>	264.	Also a
tutelar God to adult Persons	330	
<i>Contumely</i> worshipped as a Goddess	399	
<i>Coronis</i> , one of the Daughters of <i>Atlas</i>	369	
<i>Cortina</i> , the same with the <i>Tripes</i> in the Temple of <i>Apollo</i>		
at <i>Delpbi</i>	45	
<i>Cronia</i> , Festivals in Honour of <i>Saturn</i>	165	
<i>Cunia</i> and <i>Carmenta</i> , tutelar Goddesses to new born Infants	327	
<i>Cupid</i> , his Descent 141. Two different <i>Cupids</i> mention'd		
by the Poets 142. His mighty Power though a Boy		
	<i>ibid.</i>	
<i>Curetes</i> , <i>Corybantes</i> and <i>Cabiri</i> , Priests of <i>Cybele</i>	203, 204	
<i>Custos</i> , one of the Titles of <i>Jupiter</i>	23	
<i>Cybele</i> , Description of her Image	195	
<i>Cyclops</i> , the Servants of <i>Vulcan</i> 132. Destroy'd by <i>Apollo</i>		
	37	
<i>Cyllenius</i> , one of the Names of <i>Mercury</i>	65	
<i>Cynibius</i> , one of <i>Apollo's</i> Titles	42	
<i>Cyparissus</i> , a very beautiful Youth turned into a Cypress		
Tree	38, 230	
<i>Cypris</i> , <i>Cypria</i> , <i>Cyprogenia</i> , <i>Cytheris</i> , <i>Cytheria</i> and <i>Calva</i> ,		
Names of <i>Venus</i>	128	
<i>Cyrus's</i> Palace one of the Seven Wonders of the World	54	

D.

D <i>ædalus</i> , a famous Artificer, an account of his Inven-		
tions 58. is shut up in the Labyrinth, but flies out		
of it with artificial Wings		<i>ibid.</i>
<i>Dæmon Bonus</i> , <i>Dithyrambus</i> , <i>Dionysius</i> , <i>Dionysus</i> , Names of		
<i>Bacchus</i>	71, 72	
<i>Dæmon Bonus</i> , one of the Titles of <i>Priapus</i>	235	
<i>Danae</i> , corrupted by <i>Jupiter</i> in the Form of a golden Show-		
er 17, 357. Afterwards married to King <i>Pilumnus</i>	358	
<i>Danaides</i> , fifty Daughters of <i>Danaus</i> punished in Hell,		
for killing their Husbands on their Wedding Night	303	
<i>Daphne</i> turned into a Laurel	39	
<i>Dea Syria</i> , one of the Titles of <i>Venus</i>	128	
<i>Death</i> , worshipped as a Goddess, its Description	296	

I N D E X.

<i>Decima</i> , one of the Fates	192
<i>Deianira</i> the Wife of <i>Hercules</i> , occasions his Death	344
<i>Delius</i> , <i>Delphicus</i> , <i>Delphincus</i> , <i>Didymæus</i> , Names of <i>Apollo</i>	42, 43
<i>Delos</i> , at first a Woman, then a floating Island, afterwards a fix'd one, called also <i>Oriygia</i>	149, 150
<i>Deucalion</i> , King of <i>Thessaly</i> , restores the Race of Mankind destroy'd by a Deluge 367. The meaning of this Fable	<i>ibid.</i>
<i>Deverra</i> , a tutelar Goddess to breeding Women	324
<i>Diana</i> , her Image described 239. The same with the Moon 240. Her Temple at <i>Ephesus</i> one of the Seven Wonders of the World 52. One of the Nuptial Goddesses	322
<i>Diana Lucina</i> , a tutelar Goddess to Women in Labour	325
<i>Diana Taurica</i> , a Goddess to whom Men and Women were offered in Sacrifice	355
<i>Distynna</i> , one of the Names of <i>Diana</i>	245
<i>Dies</i> and <i>Diespiter</i> , Names of <i>Jupiter</i>	28
<i>Dii majorum Gentium</i> , the superior Deities	7
<i>Dii minorum Gentium</i> , subordinate Deities	8, 313
<i>Dii indigetes</i> and <i>adscriptitii</i> , Gods that once were Men	333
<i>Dii funerum</i> , the Gods presiding over the Dead	332
<i>Dindymene</i> and <i>Dindyme</i> , Names of <i>Cybele</i>	197
<i>Diomedes</i> a Tyrant of <i>Thrace</i> , subdued by <i>Hercules</i> , and given for Food to his Horses	340
<i>Dionysius</i> or <i>Dionysus</i> , Names of <i>Bacchus</i>	71
<i>Dionysia</i> , Festivals in Honour of <i>Bacchus</i>	80
<i>Diræ</i> , the Names of the <i>Furies</i>	292
<i>Dis</i> , one of the Names of <i>Pluto</i>	283
<i>Discord</i> , worshipped as a Goddess	401
<i>Dodona's Grove</i>	23
<i>Dodonaus</i> , a Name of <i>Jupiter</i>	23
<i>Dolius</i> , a Name of <i>Mercury</i>	66
<i>Domiduca</i> , one of the Titles of <i>Juno</i>	322
<i>Domiducus</i> and <i>Domitius</i> , two of the Nuptial Gods	322
<i>Domina</i> or <i>Despoina</i> , one of the Titles of <i>Proserpina</i>	286
<i>Doris</i> , a Sea Nymph	255

I N D E X.

<i>Dreams</i> , by what Passage false ones, and by what way true ones are convey'd to Men	295
<i>Druids</i> , Priests among the <i>Gauls</i>	255
<i>Dryades</i> , Nymphs of the Woods	256

E.

E cho debauch'd by <i>Pan</i> 228. Pines away for love of <i>Narcissus</i>	258
<i>Educa</i> or <i>Edusa</i> , a tutelar Goddess to new born Infants	328
<i>Egeria</i> , one of <i>Juno's</i> Titles 106. also a tutelar Goddess to Women in Labour	326
<i>Electra</i> , one of the Daughters of <i>Atlas</i>	369
<i>Elicius</i> , a Name of <i>Jupiter</i>	23
<i>Eleus</i> , <i>Eleleus</i> and <i>Eleutherius</i> , Names of <i>Bacchus</i>	73
<i>Eloides</i> , Nymphs of <i>Bacchus</i>	255
<i>Eleusinia</i> , one of the Names of <i>Ceres</i> 211. Majora Sacrifices to <i>Ceres</i> , Minora to <i>Proserpina</i>	ibid.
<i>Elysian Fields</i> described	311
<i>Empusa</i> the Gorgons, a Description of them	307
<i>Endymion</i> , a Gallant to the Moon	243
<i>Envy</i> worshipped as a Goddess	398
<i>Enyalius</i> , one of the Titles of <i>Mars</i>	93
<i>Ephialtes</i> , one of the Giants that warr'd against Heaven	300
<i>Epileneae</i> , Sacrifices offered to <i>Bacchus</i>	77
<i>Epistrophia</i> , a Name of <i>Venus</i>	132
<i>Equestris</i> , one of the Titles of <i>Fortune</i>	405
<i>Erato</i> , one of the Muses	216
<i>Ergatis</i> , one of the Names of <i>Minerva</i>	117
<i>Erichthoneus</i> , <i>Erichtheus</i> , or <i>Erichthonicus</i> , the Son of <i>Vulcan</i>	180
<i>Erisichthon</i> , punished with perpetual Hunger, so that he devours his own Flesh	211
<i>Erinnys</i> , a common Name to the three Furies	293
<i>Eros</i> , one of the Names of <i>Cupid</i>	142
<i>Erycina</i> , a Name of <i>Venus</i>	125
<i>Eteocles</i> and <i>Polynices</i> , Brothers that bore the greatest hatred to each other: they kill each other 310. They are	

I N D E X.

are put on the same Funeral Pile to be burnt, and the Flame divides	<i>ibid.</i>
<i>Evibus, Evobus, Evan</i> and <i>Euchius</i> , Names of <i>Bacchus</i>	72, 73
<i>Eumenides</i> , the Name of the <i>Furies</i>	292
<i>Euphrosyne</i> , one of the <i>Graces</i>	144
<i>Europa</i> , carried away by <i>Jupiter</i> in the Shape of a white Bull	19
<i>Euryale</i> , one of the <i>Gorgons</i>	306
<i>Euterpe</i> , or <i>Euterpia</i> , one of the <i>Muses</i>	217

F.

F <i>Abarie Calendæ</i> , the first Day of <i>June</i>	328
<i>Fabulinus</i> , a tutelar God to Infants	<i>ibid.</i>
<i>Faith</i> worshipped as a Goddess	390
<i>Fame</i> worshipped as a Goddess	402
<i>Fascelis</i> , a Title of <i>Diana Taurica</i>	356
<i>Fascinum</i> , one of the Names of <i>Priapus</i>	235
<i>Fates</i> , a Description of the three 290. Their Descent	291
Their Names and Offices	292
<i>Fauns</i> , the same as Satyrs, Rural Gods	233
<i>Faunus</i> , or <i>Fatuellus</i> , the Husband of <i>Fauna</i> or <i>Fatuella</i> , both well skill'd in Prophecy	234
<i>Fauna</i> and <i>Fatua</i> , Names of <i>Cybele</i>	198
<i>Fear</i> worshipped as a Goddess	406
<i>Feaver</i> worshipped as a Goddess	<i>ibid.</i>
<i>Februus</i> one of the Names of <i>Pluto</i>	283
<i>Februa</i> , Sacrifices offered to appease the Ghosts of departed Friends 282. Also one of the Nuptial Goddesses	324
<i>Februalis, Februata, Februa, Februla</i> and <i>Fluonia</i> , Names and Titles of <i>Juno</i>	106
<i>Ferculus</i> , one of the Household Gods	314
<i>Feretrius</i> , a Name of <i>Jupiter</i>	23
<i>Feronia</i> , a Goddess of the Woods	251
<i>Ferula</i> , the Walking-staff of <i>Silenus</i>	231
<i>Fessonia</i> , a tutelar Goddess to adult Persons	329
<i>Fidelity</i> worshipped as a Goddess	396
<i>Flamen Pomonalis</i> , a Priest that only serves <i>Pomona</i>	250

I N D E X.

<i>Flora</i> , the Goddess of Flowers described 250. One of the Goddesses of Corn	261
<i>Florales</i> or <i>Floralia</i> , Feasts in Honour of her	250
<i>Florida</i> , one of <i>Juno's</i> Titles	104
<i>Fluviales</i> , Nymphs of the Rivers	255
<i>Fornax</i> , one of the Goddesses of Corn	261
<i>Fortune</i> , worshipped as a Goddess	405
<i>Fors Fortuna</i> , or <i>Fortis Fortuna</i> , Names of <i>Fortune</i>	406
<i>Fraud</i> worshipped as a Goddess	400
<i>Fulgens</i> and <i>Fulminator</i> , Names of <i>Jupiter</i>	24, 29
<i>Funeral Deities</i>	332
<i>Furies</i> , a Description of the three 292. Their Descent <i>ibid.</i> Why three in Number 293. The Office of them <i>ibid.</i> What is meant by the Fable of the Furies	294
<i>Fury</i> worshipped as a Goddess	401

G.

G <i>Alanthis</i> turn'd into a Weasel	341
<i>Galaxia</i> , the Milky Way in the Heavens why so called	336
<i>Galli</i> , the Priests of <i>Cybele</i> , their mad Behaviour 196. The Reason of their Name, and the Offices they were employ'd in	200, 201, 202, 203
<i>Ganymede</i> , carried from Mount <i>Ida</i> to Heaven by <i>Jupiter</i> , in the Shape of an Eagle	19
<i>Gates</i> in the Palace of <i>Somnus</i> , one of <i>Ivory</i> , through which false Dreams pass: The other of <i>Horn</i> , through which true Visions come	295
<i>Gemini</i> , one of the Constellations in Heaven, the same with <i>Castor</i> and <i>Pollux</i>	352
<i>Genitor</i> , <i>Gragus</i> and <i>Grapsius</i> , Names of <i>Jupiter</i>	24
<i>Genii</i> , the Guardian Angels of Men 110. Sometimes the same with the <i>Lares</i> 317. Or with the Demons 318. Their Images 319. Sacrifices, and the Offerings to them 320. <i>Bonus Genius</i> worshipped as a God	321
<i>Genius</i> , one of the Names of <i>Priapus</i>	235
<i>Genial Day</i> , the Birth Day: <i>Genial Bed</i> , the Marriage Bed:	

I N D E X.

Bed: <i>Genial Life</i> , a Life of Sensuality and Pleasure	318
Geryon, a Monster with three Bodies 305. Overcome by <i>Hercules</i>	340
Giants, endeavour to depose <i>Jupiter</i> , but are destroyed by him	298
<i>Glaucopis</i> , one of the Titles of <i>Minerva</i>	119
<i>Glaucus</i> , a Fisherman made a Sea-God	270
<i>Gnoffis</i> , one of the Names of <i>Ariadne</i>	349
Golden Age described by <i>Virgil</i> and <i>Ovid</i>	161, 162
Golden Fleece, a Description of it	345
Gorgons, the Names and Description of them	306
Graces, three Sisters, their Descent 143. A Description of them	144
Grace-Cup, fill'd with Wine and Water, and drank off to the <i>Bonus Genius</i>	397
<i>Gradivus</i> , one of the Titles of <i>Mars</i>	92
Greek Letters, by whom invented	20

H.

H Ades, one of the Names of <i>Pluto</i>	283
<i>Heres Martia</i> , a tutelar Goddess to adult Persons	330
<i>Halcyone</i> , one of the Daughters of <i>Atlas</i>	369
<i>Hamadryades</i> , Nymphs of the Woods	254
<i>Harpocrates</i> , the God of Silence	404
<i>Harpies</i> their Names, and a Description of them	306
<i>Health</i> worshipped as a Goddess	395
<i>Hebe</i> , the Goddess of Youth, her Birth and Office 101, Disgraces her self by an unlucky Fall, and is turned out of her Office	102
<i>Hecate</i> , why <i>Diana</i> was called by this Name	241, 243
<i>Helena</i> , the most beautiful Virgin in the World, runs away with <i>Paris</i> 140. After his Death marries his Brother <i>Deiphobus</i> 141. She betrays him to <i>Menelaus</i> , and so becomes reconciled to him	ibid.
<i>Helicon</i> , the Muses Mount	358
<i>Heliconides</i> , or <i>Heliconiades</i> , the Muses so called	218
<i>Hell</i> described	276
	<i>Helle</i>

I N D E X.

<i>Helle</i> drowned in that Sea, which from her is since called the <i>Hellepont</i>	343
<i>Hellepontiacus</i> , one of the Titles of <i>Priapus</i>	235
<i>Heraia</i> , Sacrifices offered to <i>Juno</i>	104
<i>Hercules</i> his Birth 334. His Names 336. His Labours 338. His Death	344
<i>Hercule</i> , <i>Hercle</i> , <i>Hercules</i> , an Oath only taken by Men, whereas Women used the Oath <i>Æcastor</i>	354
<i>Hermæ</i> , Statues of <i>Mercury</i> , set up for the Direction of Passengers and Travellers	65
<i>Hermaphroditus</i> and <i>Salmacis</i> made into one Person, call'd an <i>Hermaphrodite</i>	64
<i>Hermathenæ</i> , Images used among the <i>Romans</i>	66
<i>Hermes</i> , one of <i>Mercury's</i> Names	65
<i>Hermione</i> , the Daughter of <i>Mars</i> and <i>Venus</i> 94. Promised to <i>Orestes</i> , but married to <i>Pyrrhus</i>	354
<i>Hesione</i> , the Daughter of King <i>Laomedon</i> , delivered from a Sea-Monster by <i>Hercules</i>	343
<i>Hesper</i> , <i>Hesperus</i> , or <i>Hesperugo</i> , the Brother of <i>Atlas</i> , turn'd into the Evening-Star	371
<i>Hesperides</i> , the three Daughters of <i>Hesperus</i> 371. In their Garden golden Apples grew, over which a Dragon kept Watch. <i>Hercules</i> destroys the Dragon, and takes away the Fruit	340, 371
<i>Hind</i> with brazen Feet and golden Horns, hunted and caught by <i>Hercules</i>	339
<i>Hippius</i> and <i>Hippodromus</i> , Names of <i>Neptune</i>	264
<i>Hippocampi</i> , Sea-Horses that draw <i>Neptune's</i> Chariot described	265
<i>Hippocrene</i> , the Muses Fountain	359
<i>Hippocrenides</i> , the Muses so called	218
<i>Hippolytus</i> , the Son of <i>Theseus</i> , of exemplary Chastity, is kill'd by a Fall from his Chariot, and restored to Life by <i>Æsculapius</i>	350
<i>Hippolyte</i> , Queen of the <i>Amazons</i>	339
<i>Hippomenes</i> and <i>Atalanta</i> , two Lovers, their Misfortunes 137. Are both turn'd into Lions	138
<i>Hippona</i> , a Goddess presiding over Horses and Stables	260
<i>Hipponous</i> , the Name of <i>Bellerophon</i>	359
<i>Hippo-</i>	

I N D E X.

<i>Hippotades</i> , one of the Names of <i>Æolus</i>	188
<i>Hipsyphile</i> Queen of <i>Lemnos</i> , has Twins by <i>Jason</i> , and is forsaken by him	345
<i>Hircus</i> , the reputed Father of <i>Orion</i>	380
<i>Homogynos</i> , a Name of <i>Jupiter</i>	24
<i>Honorius</i> , a tutelar God to adult Persons	331
Honour worshipped as a God	386
<i>Hope</i> , found at the bottom of <i>Pandora's Box</i> 182, 364, 391.	
Worshipped as a Goddess	390
<i>Hoplosmia</i> , one of <i>Juno's</i> Titles	107
<i>Horta</i> , or <i>Hora</i> , a tutelar Goddess to adult persons	329
<i>Hortensis</i> , one of the Titles of <i>Venus</i>	129
<i>Horus</i> , one of the Names of the <i>Sun</i>	51
<i>Hostilina</i> , one of the Goddesses of <i>Corn</i>	261
<i>Hours</i> , their Descent, and how they are employ'd	51
<i>Hyacinthus</i> kill'd by <i>Apollo</i> with a Quoit	38
<i>Hyades</i> , seven of <i>Atlas's</i> Daughters	369
<i>Hyas</i> , the Son of <i>Atlas</i> , devoured by a <i>Lion</i>	370
<i>Hydra</i> kill'd by <i>Hercules</i>	338
<i>Hygiea</i> , or <i>Sanitas</i> Health, the Daughter of <i>Æsculapius</i>	363
<i>Hylas</i> , a great Favourite of <i>Hercules</i>	240
<i>Hymenæus</i> , the God of Marriage	141

I.

I <i>Acchus</i> , one of the Names of <i>Bacchus</i>	73
<i>Janus</i> , his Image described 170, 174. His Names and Actions 171. In all Sacrifices, Prayers are first offered to him 174. His Temple open in Time of War, but shut in Time of Peace 176. The Meaning of the Fable of <i>Janus</i>	177
<i>Janus</i> , a tutelar God to new born Infants	327
<i>Jani</i> , a Place at <i>Rome</i> , where Usurers and Stockjobbers used to meet	171
<i>Janitor</i> , one of the Titles of <i>Janus</i>	173
<i>Ianthe</i> , the Wife of <i>Iphis</i>	384
<i>Jaso</i> , the Daughter of <i>Æsculapius</i>	363
<i>Jason</i> his Birth 345. Makes an Expedition to fetch the Golden Fleece <i>ibid.</i> Debauches the Queen of <i>Lemnos</i> . Gains	

I N D E X.

Gains the Fleece by the Assistance of <i>Medea</i> , whom he therefore marries 346. But afterwards hates and forsakes her	347
<i>Icarus</i> flies with artificial Wings. The Sun melts the Wax of them, so that he falls into the Sea and is drowned	58
<i>Idea mater</i> , one of <i>Cybele's</i> Names	199
<i>Idæi Dactyli</i> , Priests of <i>Cybele</i>	204
<i>Idalia</i> , one of <i>Venus's</i> Names	129
<i>Idolatry</i> , whence it had its Rise 2. In what Place it was first exercised	3
<i>Idolater</i> , who was the first	<i>ibid.</i>
<i>Imperator</i> , a Name of <i>Jupiter</i>	25
<i>Impudence</i> worshipped as a Goddess	399
<i>Inachis</i> , a Name of <i>Io</i> or <i>Isis</i>	384
<i>Indigetes Dii</i> , Gods of an inferior Rank and Dignity	8
<i>Ido</i> , one of the Sea-Goddesses	269
<i>Intercidona</i> , a tutelary Goddess to breeding Women	324
<i>Interduca</i> , one of <i>Juno's</i> Titles	106
<i>Inuus</i> and <i>Incubus</i> , Names of <i>Pan</i>	225
<i>Io</i> , <i>Jupiter's</i> Intrigue with her 102. She is turned into a Cow 103. After her Death worshipped by the <i>Egyptians</i> , and called <i>Isis</i>	382
<i>Iolaus</i> , an old Man restored to his Youth again	339
<i>Iole</i> , <i>Hercules</i> falls in Love with her	344
<i>Iphiclus</i> , the Son of <i>Amphytrio</i> and <i>Alcmena</i>	335
<i>Iphigenia</i> is carried to be sacrificed to <i>Diana Taurica</i> , but is spared and made her Priestess	356
<i>Iphis</i> , a beautiful Virgin turn'd into a Man, and marries <i>Ianthe</i>	384
<i>Iris</i> , the Servant of <i>Juno</i> , her Parentage and Offices	100.
Never sent but to promote Strife and Dissention	101
<i>Iringes</i> , the Daughter of <i>Pan</i>	228
<i>Isis</i> , a Goddess worshipped by the <i>Egyptians</i> , called also <i>Io</i>	382, 383
<i>Judges of Hell</i> , their Names and Characters	296
<i>Juga</i> , one of <i>Juno's</i> Titles	107
<i>Jugatinus</i> , one of the Nuptial Gods	322
	<i>Juno</i>

I N D E X.

<i>Juno</i> violated by <i>Jupiter</i> in the Shape of a Cow	17.
Her Image described: her Birth and Parentage	99.
Where born <i>ibid.</i> Her Children	101.
Her several Names	104.
Jealousie her notorious Fault	102.
The signification of the Fable of <i>Juno</i>	109
<i>Juno Inferna</i> , a Name of <i>Proserpina</i>	286
<i>Juno Lucina</i> , a tutelar Goddess to Women in Labour	325
<i>Juno Cinxia</i> , <i>Perfecta</i> , or <i>Adulta</i> , one of the Nuptial Goddesses	322
<i>Junones</i> , the Guardian Angels of Women	110, 320
<i>Junonius</i> , one of the Titles of <i>Janus</i>	173
<i>Jupiter</i> , many of them, and of different Parentage	14.
The famousest the Son of <i>Saturn</i>	15.
A Description of his Image	12.
Where born, and by whom educated	15.
His War with the Giants	16.
His shameful Debaucheries	17.
His several Names	21.
His Statue at <i>Olympia</i> one of the seven Wonders of the World	53.
The Signification of the Fable of <i>Jupiter</i>	30
<i>Jupiter secundus</i> , a Name of <i>Neptune</i>	284
<i>Jupiter tertius</i> , <i>infernus</i> , <i>Stygius</i> , a Name of <i>Pluto</i>	284
<i>Jupiter perfectus</i> , <i>seu adultus</i> , one of the Nuptial Gods	322
<i>Justice</i> worshipped as a Goddess	391
<i>Juventus</i> , or <i>Juventas</i> , a tutelar Goddess to Youths	328
<i>Ixion</i> attempts to ravish <i>Juno</i> , and begets the <i>Centauri</i>	301.
His Punishment in Hell	302

L.

L <i>Abyrinth</i> made by <i>Dædalus</i>	57
<i>Lachesis</i> , one of the <i>Fates</i>	291
<i>Lacinia</i> , <i>Lucina</i> and <i>Lucilia</i> , Titles of <i>Juno</i>	107.
A tutelar Goddess to Women in Labour	325
<i>Lactura</i> and <i>Lactucina</i> , one of the Goddesses of Corn	261
<i>Lamæ</i> , <i>Gorgons</i> , a Description of them	307
<i>Laomedon</i> , King of <i>Troy</i> , breaks the Promise he had made to <i>Hercules</i> , wherefore <i>Hercules</i> destroys <i>Troy</i>	343
<i>Lapis</i> , or <i>Lapideus</i> , Titles of <i>Jupiter</i>	25
<i>Lares</i> ,	

I N D E X.

<i>Lares</i> , Domestick Gods, their Descent	316.	Worshipp'd in the Roads and Streets	317
<i>Lararia</i> , Places where Sacrifices were offered to the <i>Lares</i>			<i>ibid.</i>
<i>Lateranus</i> , one of the Household Gods			322
<i>Latialis</i> , a Title of <i>Jupiter</i>			25
<i>Latium</i> and <i>Latini</i> , <i>Italy</i> and the <i>Italians</i> so call'd			161
<i>Latona</i> , <i>Jupiter</i> falls in Love with her, and has by her <i>Apollo</i> and <i>Diana</i>			149
<i>Laverna</i> , the Goddess of Thieves			330
<i>Lautia</i> , the Name of such Presents as are made to Strangers			30
<i>Learchus</i> kill'd by his Father <i>Athamas</i>			26,
<i>Leda</i> , abus'd by <i>Jupiter</i> in the Shape of a Swan 18. The manner of her Birth: her Intrigue with <i>Jupiter</i> , and the Children she had by him			352
<i>Lemoniades</i> , Nymphs of the Meadows and Fields			255
<i>Lene</i> , Priestesses of <i>Bacchus</i>			77
<i>Leneus</i> , <i>Liber Pater</i> , <i>Liber</i> , <i>Lyæus</i> , <i>Lyfius</i> , Names of <i>Bacchus</i>			73
<i>Leneus</i> , the Month of <i>January</i> so called			78
<i>Lethe</i> , a River of Hell described			312
<i>Levana</i> , a tutelar Goddess to new-born Infants			327
<i>Leucosia</i> , one of the <i>Syrens</i>			271
<i>Leucothea</i> , the same with <i>Ino</i> , a Sea Goddess			276
<i>Leucothoe</i> , turn'd into a Tree bearing Frankincense			40
<i>Libera</i> , one of the Names of <i>Proserpina</i>			286
<i>Liberty</i> worshipped as a Goddess			396
<i>Libitina</i> , the Goddess of Funerals 332. Also the Grave it self			<i>ibid.</i>
<i>Libitinarii</i> , Officers that buried the Dead			332
<i>Ligea</i> , one of the <i>Syrens</i>			271
<i>Limnades</i> , Nymphs of the Lakes and Ponds			255
<i>Linigera</i> , a Title of <i>Isis</i>			384
<i>Lissa</i> , by some accounted a fourth <i>Fury</i>			293
<i>Lucetius</i> , one of the Titles of <i>Jupiter</i>			26
<i>Lucifer</i> , the Evening-Star			371
<i>Lucina</i> , one of the Names of <i>Diana</i> 244. A tutelar Goddess to Women in Labour			325
			<i>Luna</i>

I N D E X.

<i>Luna</i> , the same with <i>Diana</i> 241. Why <i>Diana</i> was called by this Name	242
<i>Lupercus</i> , one of the Names of <i>Pan</i>	225
<i>Luperci</i> , <i>Pan</i> 's Priests	225
<i>Lupercalia</i> , <i>Pan</i> 's Sacrifices	<i>ibid.</i>
<i>Lycaon</i> , King of <i>Arcadia</i> , turn'd into a Wolf by <i>Jupiter</i> , for his monstrous Impiety	16, 17
<i>Lycian Clowns</i> turn'd into Frogs by <i>Latona</i> , for muddying the Water while she was drinking	152
<i>Lycurgus</i> cuts off his own Legs	81
<i>Lygdus</i> , the Father of <i>Iphis</i>	384

M.

M <i>ænades</i> , <i>Bacchus</i> 's Companions	70
<i>Macbaon</i> , the Son of <i>Æsculapius</i>	362
<i>Maia</i> , one of the Daughters of <i>Atlas</i>	369
<i>Mala</i> , one of the Titles of <i>Fortune</i>	404
<i>Mammofa</i> , one of the Titles of <i>Fortuna</i>	405
<i>Manageneta</i> , a tutelar Goddess to Women in Labour	326
<i>Manes</i> , the <i>Genii</i> or Guardians of Mankind	321
<i>Manturna</i> , one of the Nuptial Goddesses	323
<i>Mascula</i> , one of the Titles of <i>Fortuna</i>	405
<i>Matura</i> , one of the Goddesses of Corn	261
<i>Matuta</i> , the same with <i>Leucothea</i> or <i>Ino</i> one of the Nuptial Goddesses	323
<i>Marine</i> 126. <i>Melanis</i> , <i>Melenis</i> , <i>Meretrix</i> , <i>Migonitis</i> , and <i>Murcia</i> , Names of <i>Venus</i>	130
<i>Marine Nymphs</i> 252. <i>Marine Gods</i>	262
<i>Mars</i> , his Image described 87, 88. His Descent 90. His several Names 91. The Story of his Son <i>Tereus</i> 96. His Adultery with <i>Venus</i> 94. Sacrifices offered to him 98	
<i>Marsyas</i> challenges <i>Apollo</i> in Musick, is overcome by him, and turned into a River	40, 41
<i>Martius</i> , a Title of <i>Jupiter</i>	26
<i>Mavors</i> , one of <i>Mars</i> 's Names	91
<i>Mausolus</i> , his Tomb one of the seven Wonders of the World described	52
	<i>Medea</i>

I N D E X.

<i>Medæa</i> , a wonderful Sorceress, the Wife of <i>Jason</i> , her Exploits	346
<i>Meditrina</i> , a tutelari Goddess to adult Persons	329
<i>Meditrinalia</i> , Sacrifices offered to her	<i>ibid.</i>
<i>Medusa</i> , her Hair changed into Snakes 116. Her Head fixed on <i>Minerva's</i> Shield 110. One of the <i>Gorgons</i>	306
<i>Megara</i> , one of the <i>Furies</i>	292
<i>Mehercules</i> , <i>Mehercule</i> , an Oath only used by Men	354
<i>Meleager</i> , his Adventures	247
<i>Meliæ</i> , Nymphs of the Fields	255
<i>Melicerta</i> made a Sea God	269
<i>Melius</i> , one of the Names of <i>Hercules</i>	340
<i>Mellona</i> , the Goddess of Honey	261
<i>Melpomene</i> , one of the <i>Muses</i>	216
<i>Memnon</i> kill'd by <i>Achilles</i> in a Duel 155. turn'd into a Fountain, that once in a Year flows with Blood	156
His Body turn'd into a Bird	<i>ibid.</i>
<i>Memnonian</i> Birds described	156
<i>Memnon's</i> Statue utters musical Sounds	156
<i>Mena</i> , one of the Nuptial Goddesses	324
<i>Mentha</i> , <i>Pluto's</i> Mistress turn'd into Mint	288
<i>Mercury</i> , his Image described 59. His Parentage, his Offices and Qualities	60
<i>Mercy</i> worshipped as a Goddess	392
<i>Merope</i> , one of the Daughters of <i>Atlas</i> 369. married to <i>Sisyphus</i>	370
<i>Metra</i> , <i>Mestra</i> or <i>Mestre</i> , the Daughter of <i>Erisichthon</i> , one that could transform her self into any shape	267
<i>Metroa</i> , Sacrifices offered up to <i>Cybele</i>	198
<i>Midas</i> gives an unjust Sentence against <i>Apollo</i> , for which his Ears are turn'd into the Ears of an Ass 41. His Covetousness proves his Ruin	75
<i>Milky way</i> in the Heavens, how made	336
<i>Mimallones</i> , Attendants on <i>Bacchus</i>	70
<i>Minerva</i> , a Description of her Image 110. Why she carries <i>Medusa</i> the <i>Gorgon's</i> Head on her Shield, 110, 111. Why tho' the Goddess of War yet crown'd with Olive 112. Her Contention with <i>Neptune</i> about naming <i>Athens</i> 112. Her Birth <i>ibid.</i> Her several Names	113
The	

I N D E X.

The meaning of the Fable of <i>Minerva</i>	120
<i>Minos</i> , one of the infernal Judges	296
<i>Minotaur</i> described 57. Overcome by <i>Theseus</i>	348
<i>Minuscularii Dii</i> , Gods of an inferior Rank and Dignity	8
<i>Minuti Dii</i> , Gods of the lowest Order and Rank	9
<i>Mirth</i> , worshipped as a Goddess	395
<i>Miscellanei Dii</i> , Gods of the lowest Rank and Degree	9
<i>Mithra</i> , one of the Names of the <i>Sun</i>	50
<i>Momus</i> censures and snarls at the Actions of all the Gods	190
<i>Moneta</i> , one of <i>Juno's</i> Titles	107
Money worshipped as a Goddess	396
<i>Moses</i> , by some thought to be meant by <i>Bacchus</i>	81
<i>Morpheus</i> the Servant of <i>Somnus</i> , he brings to People their Dreams	295
<i>Mors</i> , a description of her	294
<i>Morta</i> , one of the Fates	292
<i>Mulciber</i> , or <i>Mulcifer</i> , a Name of <i>Vulcan</i>	180
<i>Murcia</i> , a tutelar Goddess to adult Persons	329
<i>Muscarius</i> , one of the Titles of <i>Jupiter</i>	26
<i>Muses</i> , their Birth and Character 214. Their Names	216
<i>Musiva</i> , one of the Titles of <i>Minerva</i>	118
<i>Mutinus</i> , one of the Nuptial Gods	323
<i>Myrrha</i> commits Abomination with her Father, and is turned into a Tree	132, 133

N.

N <i>Aiades</i> , Priestesses of <i>Bacchus</i>	77
<i>Naiades</i> and <i>Naides</i> , Nymphs of the Fountains	255
<i>Napææ</i> , Nymphs of the Groves and Vallies	255
<i>Narcissus</i> , falls in Love with his own Picture 258, Pines away, and is turned into a Daffodil	259
<i>Nascio</i> or <i>Natio</i> , a tutelar Goddess to new-born Infants	327
<i>Nebrodes</i> , one of the Names of <i>Bacchus</i>	81
<i>Necessity</i> worshipped as a Goddess	407
<i>Nemean Lyon</i> kill'd by <i>Hercules</i>	338
<i>Nemesis</i> ,	

I N D E X.

<i>Nemesis</i> , one of the Goddesses of Justice 222. Violated by <i>Jupiter</i> in the shape of a Goose	223
<i>Neptune</i> , his Image described 262. His Descent	263
marries <i>Amphitrite</i> <i>ibid.</i> His remarkable Actions	264
His Children	266
<i>Nereus</i> , a Sea God 254. A famous Prophet	269
<i>Nereides</i> and <i>Nerina</i> , Sea Nymphs	255
<i>Nerio</i> or <i>Nerione</i> , the Wife of <i>Mars</i>	91
<i>Nessus</i> the Centaur kill'd by <i>Hercules</i>	344
<i>Nicephorius</i> , one of <i>Jupiter's</i> Titles	26
Night, the ancientest of all the Gods	294
<i>Nimrod</i> , the same with <i>Bacchus</i>	81
<i>Ninus</i> King of <i>Assyria</i> , the first Idolater	3
<i>Niobe</i> , ruined by her Pride and Self-conceit 150. Is stupified with Grief for the loss of all her Children, and turned into a Stone	151
<i>Nisæus</i> , one of <i>Bacchus's</i> Names	74
<i>Nisus</i> turn'd into a Sparrowhawk	273
<i>Nixii Dii</i> , tutelar Gods to Women in Labour	327
<i>Nodofus</i> , one of the Gods of Corn	260
<i>Nomius</i> , one of the Names of <i>Apollo</i> 34, 43. As also of <i>Aristæus</i>	237
<i>Nona</i> , one of the Fates	292
<i>Novensiles Dii</i> , Gods brought to <i>Rome</i> by the <i>Sabines</i>	9
<i>Nox</i> , the ancientest of all the Gods	294
<i>Nubigenæ</i> , the Centaurs so called	305
<i>Numeria</i> , a tutelar Goddess to adult Persons	330
<i>Nundina</i> , a tutelar Goddess to new-born Infants	328
<i>Nuptialis</i> , one of <i>Juno's</i> Titles	108
<i>Nyctilius</i> , one of the Names of <i>Bacchus</i>	73
<i>Nyctimene</i> , for committing Incest with her Father turned into an Owl	132
<i>Nymphagetes</i> , one of the Names of <i>Neptune</i>	256
<i>Nymphs</i> , celestial, terrestrial and marine	254

I N D E X:

O.

O bssequens, one of the Titles of <i>Fortune</i>	405
Occator, the God of Harrowing	260
Oceanus, one of the Sea Gods	269
Oceanitides or Oceaniae, Sea-Nymphs	255
Ocypete, one of the Harpies	306
Oedipus, kills his Father and marries his own Mother, falls distracted, and tears out his own Eyes	309
Olympius, Opitulus, Opitulator, Names and Titles of <i>Jupiter</i>	26
Omphale, Queen of <i>Lydia</i> , makes <i>Hercules</i> sit among the Maids and spin	344
Opertus, one of the Names of <i>Pluto</i>	119
Opertum, the Place where <i>Cybele's</i> Sacrifices call'd <i>Opertanea</i> were offered up	199
Opifer, one of the Titles of <i>Apollo</i>	36
Opigena, one of <i>Juno's</i> Titles	108
Opis, one of the Names of <i>Diana</i> 244. A tutelar Goddess to new born Infants	327
Ops, one of the Names of <i>Cybele</i>	197
Orbana, a tutelar Goddess to adult Persons	329
Orcus, or Ouragus, Names of <i>Pluto</i>	283
Oreades and Orestriades, Nymphs of the Hills	255
Orestes kills his Mother <i>Clytemnestra</i> and her Gallant <i>Aegistheus</i> 353. And afterwards <i>Pyrrhus</i> , for marrying his Sweetheart <i>Hermione</i>	ibid.
Orgia, Feasts in Honour of <i>Bacchus</i> 80. Also Sacrifices to <i>Cybele</i>	200
Orion, his strange Birth 380. Kill'd for his Arrogance by a Scorpion, and made a Constellation	381
Orpheus, his Parentage, his amazing skill in Musick 372. whereby he overcomes the <i>Sirens</i> 272. And brings <i>Eurydice</i> his Wife from Hell, but loses her again 372. Resolves never more to marry, for which he is torn in pieces by the <i>Mænades</i> 373. His Harp made a Constellation	ibid.
ibid. The Meaning of this Fable	ibid.
Ortygia, why the Island <i>Delos</i> was called by that Name	150

I N D E X.

<i>Oscilla</i> , small Images of <i>Bacchus</i> , hung on Trees while his Festivals were solemnizing	79
<i>Oscophoria</i> , Sacrifices to <i>Bacchus</i>	77
<i>Osiris</i> King of the <i>Argives</i> , his Parentage 381. Quits his Kingdom, and travels into <i>Egypt</i> , where he marries <i>Io</i> , 382. Kill'd by his Brother <i>Typhon</i> , and translated among the Gods 383. By many thought to be the same with <i>Bacchus</i>	75
<i>Osilago</i> , a tutelar Goddess to new born Infants	328
<i>Oribus</i> , one of the Giants that warr'd against Heaven	309

P.

P <i>æan</i> , <i>Phæbus</i> , <i>Pythius</i> , Names of <i>Apollo</i>	44
<i>Paestolus</i> , a River whose Sand is golden	76
<i>Palamon</i> , one of the Sea-Gods 268. The same with <i>Melicerta</i>	270
<i>Palenest</i> , <i>Pallor</i> , worshipped as a God	406
<i>Pales</i> , the Goddess of Shepherds	248
<i>Palilia</i> or <i>Parilia</i> , Sacrifices offered up to <i>Pales</i>	249
<i>Pallas</i> , one of the Names of <i>Minerva</i>	114
<i>Palladium</i> , an Image of <i>Minerva</i> that fell from Heaven	115
<i>Pallantias</i> , one of the Names of <i>Aurora</i>	154
<i>Pan</i> , the Chief of the Rural Gods 224. His Descent 225. The Description of his Image 226. The Meaning of the Fable of <i>Pan</i> , <i>ibid.</i> His Actions and Inventions	227
<i>Panic Fears</i> , what they are, and whence so called	226
<i>Pandora</i> , the first of Woman-kind made by <i>Vulcan</i> 181. Her Box 182. The Mischiefs that came from thence on Mankind	364
<i>Panthæon</i> , its Description	1
<i>Paphia</i> , a Title of <i>Venus</i>	130
<i>Parcæ</i> , why the Fates so called	291
<i>Paris</i> , his Descent and Birth 138. Determines who is the most beautiful of <i>Juno</i> , <i>Minerva</i> and <i>Venus</i> 139. Runs away with <i>Helena</i> the fairest Woman that ever was, who had been betroth'd to <i>Menelaus</i> 140. This occasions the War between the <i>Greeks</i> and <i>Trojans</i> , which con-	

I N D E X.

concludes in the Destruction of <i>Troy</i> , after which <i>Paris</i> was kill'd by <i>Philoctetes</i>	<i>ibid.</i>
<i>Parnassides</i> , the Muses so called	218
<i>Parthenos</i> , <i>Parthenia</i> , <i>Perfecta</i> , <i>Populonia</i> , <i>Populona</i> and <i>Pronuba</i> , Names and Titles of <i>Juno</i>	108
<i>Parthenope</i> , one of the <i>Syrens</i>	271
<i>Partunda</i> or <i>Pertunda</i> , one of the Nuptial Goddesses	323
<i>Pasiphae</i> falls in Love with a Bull, and brings forth the <i>Minotaur</i> 75. The Meaning of this Fable	<i>ibid.</i>
<i>Pasithea</i> , one of <i>Cybele's</i> Names	197
<i>Pasithoe</i> , one of the Daughters of <i>Atlas</i> turn'd into a Star	369
<i>Patelina</i> , one of the Goddesses of Corn	261
<i>Patellarii Dii</i> , Gods of the lowest Order and Rank	9
<i>Patulcius</i> or <i>Patulacius</i> , one of the Names of <i>Janus</i>	175.
	176
<i>Paventia</i> , a tutelar Goddess of Infants	328
<i>Pavor</i> worshipped as a God	406
<i>Peace</i> worshipped as a Goddess	395
<i>Pegasus</i> , the Muses Horse, his Birth and Description	358.
Is caught and rode upon by <i>Bellerophon</i> 359. Is placed in Heaven among the Stars	360
<i>Pegafides</i> , the Muses so called	218
<i>Pelias</i> , his Daughters pull him to pieces	347
<i>Pellonia</i> , a tutelar Goddess to adult Persons	330
<i>Penates</i> , Household Gods 313. Three Ranks and Degrees of them 314. <i>Penates</i> , sometimes simply taken for an House 315. Description of their Images	<i>ibid.</i>
<i>Penelope</i> , the Wife of <i>Ulysses</i> , a most remarkable Example of Chastity	379
<i>pentheus</i> , torn to pieces by his Mother and Sisters	80
<i>Persea</i> , a Tree dedicated to <i>Harpocrates</i> the God of Silence	494
<i>Perseus</i> , his Descent 356. Receives great Presents from the Gods 357. Delivers <i>Andromeda</i> from the Sea-Monster, and marries her: conquers the <i>Gorgons</i> : strikes off <i>Medusa's</i> Head, and therewith turns <i>Atlas</i> into a Rock: at length he, <i>Andromeda</i> and his Mother <i>Cassiopea</i> are made Constellations	358, & seq.
	<i>Perseus</i>

I N D E X.

<i>Perichlymenus</i> , one that could transform himself into any Shape 267. Kill'd by <i>Hercules</i> in the Shape of a Fly	<i>ibid.</i>
<i>Pessinuntia</i> , a Goddess whose Image was only a shapeless Stone 131. One of the Names of <i>Cybele</i>	200
<i>Phædra</i> sollicita her Son <i>Hippolytus</i> to Wickedness, but in vain	350
<i>Phæton</i> the Son of <i>Sol</i> , obtains leave to drive the Chariot of the Sun for one Day 54. Overthrows it, and thereby sets on Fire the Heavens and the Earth 56. Is by <i>Jupiter</i> struck dead for it by Thunder into the River <i>Po</i> , <i>ibid.</i> His Sisters turn'd into Poplar Trees, <i>ibid.</i> The Meaning of this Fable	56
<i>Phalli</i> , Images set up in Honour of <i>Bacchus</i>	83
<i>Phallus</i> , one of the Names of <i>Priapus</i>	235
<i>Phallica</i> , Feasts in Honour of <i>Bacchus</i>	84
<i>Phanæus</i> , one of <i>Apollo's</i> Names	42
<i>Philamon</i> , a famous Lutanist	246
<i>Phlegethon</i> or <i>Perisphlegethon</i> , one of the infernal Rivers	280
<i>Phlegyas</i> burns the Temple of <i>Apollo</i> , and is remarkably punish'd for it in Hell	301
<i>Phorcus</i> or <i>Phorcys</i> , one of <i>Neptune's</i> Sons	266
<i>Phosphorus</i> , the Evening-Star	371
<i>Piceus puer</i> , a Title of <i>Harpocrates</i> , the God of Silence	408
<i>Picumnus</i> , a Rural God	260
<i>Pierides</i> and <i>Pieria</i> , the Muses so call'd	218
<i>Pietæ</i> worshipped as a Goddess	391
<i>Pilumnus</i> , one of the Gods of Corn 261. A tutelar God to breeding Women	324
<i>Pirithous</i> , the intimate Friend to <i>Theseus</i> , torn to pieces by <i>Cerberus</i>	349
<i>Pistor</i> , <i>Puvius</i> , <i>Prædator</i> , Names of <i>Jupiter</i>	27
<i>Plebei Dii</i> , Gods of the lowest Order	9
<i>Pleiades</i> , seven Daughters of <i>Atlas</i> turned into Stars	369.
Why they had this Name	<i>ibid.</i>
<i>Pleione</i> , the Wife of <i>Atlas</i>	<i>ibid.</i>
<i>Platauris</i> , one of the Daughters of <i>Atlas</i>	<i>ibid.</i>
	<i>Pluto</i>

I N D E X.

<i>Pluto</i> the King of Hell described 281. Steals away <i>Proserpina</i> 282, 286. His several Names 283. His Office and Power	284
<i>Plutus</i> the God of Riches described	285
<i>Podalirius</i> , the Son of <i>Æsculapius</i>	362
<i>Pœna</i> accounted a Deity by the <i>Æthiopians</i>	331
<i>Pollux</i> and <i>Castor</i> Twins, their Birth 351. their Actions 352. They share Immortality between them, and are made the Constellation <i>Gemini</i>	353
<i>Polyhymnia</i> , <i>Polymnia</i> or <i>Polymneia</i> , one of the <i>Muses</i>	217
<i>Polynices</i> and <i>Eteocles</i> , two Brothers who kill each other 310. An instance of their irreeoncileable Hatred <i>ibid.</i>	
<i>Polyphemus</i> the Son of <i>Neptune</i> , a great Robber	184
<i>Polyxena</i> marries <i>Achilles</i> , and after his Death is sacrificed to appease his Ghost	376
<i>Pomona</i> the Goddess of Fruits 252. courted and married by <i>Ventumnus</i>	253
<i>Pontia</i> , one of the Titles of <i>Venus</i>	129
<i>Porta Libitina</i> , a Gate at <i>Rome</i> , through which Funerals passed	332
<i>Portunus</i> and <i>Portitor</i> , Names of <i>Charon</i>	278
<i>Portumnus</i> , one of the Sea Gods, the same with <i>Palemon</i>	270
<i>Posæidon</i> , one of <i>Neptune's</i> Names	263
<i>Potamides</i> , Nymphs of the Rivers	256
<i>Potina</i> , a tutelary Goddess to new born Infants	327
Poverty worshipped as a Goddess	407
<i>Prænestina</i> , one of <i>Fortune's</i> Titles	406
<i>Præstites</i> , the same with <i>Genii</i> , the Guardian Angels of Mankind	320
<i>Priapus</i> , the God of the Gardens, a Description of his Image 235. His Birth and Deformity 236. One of the Nuptial Gods	323
<i>Primigenia</i> and <i>Privata</i> , Names and Titles of <i>Fortune</i>	405
<i>Procris</i> married to <i>Cephalus</i> 154. kill'd by him by accident	155
<i>Prometheus</i> makes a Man of Clay, and animates him with Fire stol'n from Heaven 181, 364. <i>Jupiter</i> punishes him remarkably for his Theft 365. Freed from his Punish-	

I N D E X.

Punishment by <i>Hercules</i> 340, 366. The meaning of this Fable	<i>ibid.</i>
<i>Propatides</i> , the first Prostitutes turn'd into Stones	133
<i>Propria</i> , a Name of <i>Fortuna</i>	405
<i>Propylæa</i> , one of the Names of <i>Hecate</i> or <i>Diana</i>	243
<i>Prorsa</i> , <i>Prorsa</i> , <i>Porrina</i> , <i>Postverta</i> or <i>Anteverta</i> , a tutelar Goddess to Women in Labour	326
<i>Proserpina</i> , one of the Goddesses of Corn 260. Her Descent 286. How carried away by <i>Pluto</i> <i>ibid.</i> Is sought for all over the World with lighted Torches by her Mother <i>Ceres</i> 287. Who obtains from <i>Jupiter</i> that <i>Proserpina</i> shall be six Months with <i>Pluto</i> , and the other six with her in the Heavens 288. The meaning of this Fable	289
<i>Proteus</i> the Son of <i>Neptune</i> , one that could transform himself into any shape	266
<i>Putatitii Dii</i> , Gods of an inferior Rank and Order	8
<i>Pygmalion</i> , falls in love with an Ivory Statue, which when turned into a Woman he marries	133
<i>Pylades</i> and <i>Orestes</i> most intimate Friends	355
<i>Pylotis</i> , one of the Titles of <i>Minerva</i>	119
<i>Pyramids of Egypt</i> , one of the seven Wonders of the World	53
<i>Pyramus</i> and <i>Thisbe</i> , the most unfortunate of Lovers, their Deaths	134
<i>Pyrrha</i> , the Wife of <i>Deucalion</i>	367
<i>Pyrrhus</i> , kill'd by <i>Orestes</i> for marrying <i>Hermione</i>	354
<i>Pytho</i> , one of the Daughters of <i>Atlas</i>	369

Q.

Q uadrifrons, a Name sometimes given to <i>Janus</i> 172, 173	
<i>Quies</i> , a tutelar Goddess to adult Persons	319
<i>Quietus</i> , one of the Names of <i>Pluto</i>	283
<i>Quirinus</i> , a Title of <i>Jupiter</i> 27. and of <i>Mars</i> 92. And also of <i>Romulus</i>	93

I N D E X

R.

R ationes Libitinae, an account of the Dead, not unlike our Weekly Bill or Bill of Mortality	332
Rectus, one of Bacchus's Titles	74
Redux, one of the Titles of Fortune	406
Regia, a Title of Fortuna	404
Regina, a Title of Juno	108
Rex, Regnator, Titles of Jupiter	27, 28
Rhadamanthus, one of the infernal Judges	296
Rhamnusia the same with Nemesis, one of the Goddesses of Justice	223
Rhoa, one of the Names of Cybele	191
Ridens, one of the Titles of Venus	129
Robigus, one of the Gods of Corn	260
Rumina, one of the rural Goddesses to new born Infants	327
Ruminus, one of Jupiter's Titles	28
Runcina, a Goddess of Gardening	260
Rural Gods and Goddesses	224
Rufina, one of the Rural Deities	259

S.

S abazia, mysterious Rites in the Solemnities of Proserpina	286
Salacia, one of Neptune's Wives	264
Salii, Priests of Mars	93
Salisubulus, one of Mars's Titles	93
Salmoneus imitates Jupiter's Thunder, for which he undergoes a severe Punishment in Hell	302
Salus, Health worshipped as a Goddess	395
Sanitas or Hygiea, the Daughter of Æsculapius	363
Sator and Saritor, Rural Gods	260
Satyrs, the same with Sileni the Priests of Bacchus 77. A Description of the Satyrs	233
Saturn, his Image described 159. His Family and Actions <i>ibid.</i> Devours all his Male Children 160. Taken Prisoner by Titan, but set at Liberty by Jupiter 161 Afterwards for his Ingratitude deposed by Jupiter, and flies into Italy <i>ibid.</i> The first that reduced the Latins to Civil	

I N D E X.

Civil Society	162.	Sacrifices offered to him	164. 165.
The Historical meaning of the Fable of <i>Saturn</i>			166.
The Philosophical meaning of it			169
<i>Saturnalia</i> , Festivals in Honour of <i>Saturn</i>			165
<i>Scoteia</i> , a Title of <i>Venus</i>			130
<i>Scylla</i> , the Daughter of <i>Phorcus</i> courted by <i>Glaucus</i> , and turned by <i>Circe</i> her Rival into a Rock 274. into a Sea Monster			56
<i>Scylla</i> , the Daughter of <i>Nisus</i> , ruins her Country, by cut- ting off her Father's Purple Lock of Hair 274. and is turned into a Lark.			275
<i>Scylla</i> and <i>Charybdis</i> , the meaning of that Fable			279
<i>Securis</i> , why the Spear was so named			93
<i>Seia</i> and <i>Segetia</i> , Goddesses of Corn			260
<i>Seledi Dii</i> , the Supreme Gods			7, 8
<i>Semele</i> destroyed by <i>Jupiter's</i> Embraces			69
<i>Semones Dii</i> , Gods of the lowest Order and Rank			9
<i>Sense</i> , or <i>Mens</i> , worshipped as a Goddess			394
<i>Sentia</i> , tutelary Goddess to Infants			330
<i>Serapis</i> or <i>Sorapis</i> , an Egyptian God, the same with <i>Apis</i> 383. Where, and in what manner worshipped			384
<i>Servator</i> , <i>Soter</i> , <i>Stator</i> , <i>Stabilitor</i> , Names and Titles of <i>Jupiter</i>			26, 28
<i>Silence</i> , the Gods and Goddesses of it worshipped by the <i>Romans</i>			407
<i>Silenus</i> , <i>Bacchus's</i> Companion described			231
<i>Sisyphus</i> , how punish'd in Hell for his notorious Robberies			302
<i>Sotigena</i> , one of <i>Juno's</i> Titles			107
<i>Sol</i> , one of <i>Apollo's</i> Names			42
<i>Solvizona</i> , one of the Names of <i>Diana</i>			326
<i>Somnus</i> , the God of Sleep described			295
<i>Sospita</i> , one of <i>Juno's</i> Titles			109
<i>Sphinx</i> propounds a Riddle which <i>Oedipus</i> resolves Destroys her self			308 309
<i>Spolia Opima</i> , those Spoils which in Battle one General takes from another			24
		<i>Stata</i> ,	

I N D E X.

<i>Stata</i> or <i>Statua Mater</i> , a tutelar Goddess to adult Persons	330
<i>Stata</i> , one of the Titles of <i>Fortune</i>	406
<i>Statanus</i> or <i>Statilinus</i> , a tutelar God to Infants	328
<i>Stellio</i> turn'd into an Eve or Newt	210
<i>Stercutus</i> , <i>Stercutius</i> , <i>Sterculius</i> or <i>Sterquilinius</i> , a rural God, who first taught how to improve Ground by dunging it	260
<i>Stercutius</i> , one of the Names of <i>Saturn</i>	163
<i>Stheno</i> , one of the Gorgons	306
<i>Sthenobæa</i> , endeavours to entice <i>Bellerophon</i> to Adultery, but is rejected 359. And therefore kills her self	<i>ibid.</i>
<i>Stimula</i> and <i>Strenua</i> , tutelar Goddesses to adult Persons	329
<i>Stymphalides</i> , Birds that feed on human Flesh, destroyed by <i>Hercules</i>	339
<i>Styx</i> , one of the infernal Rivers	279
<i>Suada</i> , one of the Nuptial Goddesses	322
<i>Suculae</i> , the Daughters of <i>Atlas</i> , called also <i>Hyades</i>	369
<i>Summanus</i> , a Name of <i>Pluto</i>	284
<i>Sun</i> , why called <i>Sol</i> in Latin 50. And by the <i>Persians</i> , <i>Mithra</i> , <i>ibid.</i> By the <i>Egyptians</i> named <i>Horus</i> 51. His Descent 50. His Amours	51
<i>Sylvanus</i> , one of the Gods of the Woods	230
<i>Synthesis</i> , a Cloak worn only by Gentlemen	166
<i>Syrens</i> , Sea-Monsters, a Description of them 271. Overcome by <i>Orpheus</i> , and turned into Stones 272. The Explication of the Fable of the <i>Syrens</i>	273
<i>Syrinx</i> flies from <i>Pan</i> , and is turned into a Bundle of Reeds	228
T	
<i>Tacita</i> , one of the Goddesses of Silence	407
<i>Tantalus</i> , kills and dresses his own Son <i>Pelops</i> 303. His Punishment for it in Hell 304. The Meaning of this Fable	<i>ibid.</i>
<i>Tauriceps</i> , <i>Tauriformis</i> , Names of <i>Bacchus</i>	71
<i>Taygete</i> , one of the Daughters of <i>Atlas</i>	369
<i>Telchines</i> , Priests of <i>Cybele</i>	203
<i>Telegonus</i> , the Son of <i>Ulysses</i> by <i>Circe</i>	378
<i>Telemachus</i> , the Son of <i>Ulysses</i> by <i>Penelope</i>	379
<i>Telethusa</i> , the Mother of <i>Iphis</i>	487
<i>Tempesta</i> , worshipped as a Goddess	407

I N D E X.

- Tereus* marries *Progne*, and falls in love with her Sister *Philomela* 96. Debauches her on the Road, and to prevent Discovery, cuts out her Tongue, *ibid.* She informs *Progne* of this Villany in Needlework 97. *Progne* to revenge this Injury, dresses *Itys*, and makes his Father *Tereus* feed on him for Supper. *Progne* is hereupon turned into a Swallow, *Philomela* into a Nightingale, *Tereus* into a Hoopoo, and *Itys* into a Pheasant 98
- Terminus*, one of the Rural Gods 237. Description of his Image, *ibid.* His Sacrifices called *Terminalia* 238
- Terpsichore*, one of the Muses 216
- Terrestrial Gods and Goddesses*, their Names 159
- Terrestrial Nymphs* 254
- Thalia*, one of the Graces 344. Also one of the Muses 216
- Theodamas* kill'd by *Hercules* 343
- Theseus*, his Parentage 347. His intimate Friendship with *Pirithous* 349. Goes down to Hell, and returns safe from thence *ibid.* His other Adventures 349, 350, 351
- Theismophoria*, Sacrifices offered to *Ceres* 212
- Thisbe* and *Pyramus*, two most unfortunate Lovers, their Story 134
- Thyades*, *Bacchus's* Companions 70. His Nymphs 256
- Thyas*, King of *Taurica Chersonesus*, kill'd by his Subjects 356
- Thyonæus* and *Triumphus*, Names of *Bacchus* 74
- Tigillus*, *Tonans*, *Tonitrualis*, *Trioculus* and *Triophthalmos*, Names and Titles given to *Jupiter* 27, 29
- Tiresias*, how he came to lose his Sight 116. He is amply made amends for that Loss, by receiving the Gift of Prophecy *ibid.*
- Tisiphone*, one of the Furies 292
- Titans* make War on *Jupiter*, and are subdued 301
- Titbonus* marries *Aurora*, obtains Immortality, but grows extremely weak and decrepit, is at last turn'd into a Grasshopper 155
- Tityus*, one of the Giants that warred against Heaven 300
- Trieterica*, Sacrifices to *Bacchus* 77
- Triformis* or *Tergemina*, Titles of *Diana* 241
- Triptolemus* educated by *Ceres*, who every Night covers him with Fire 209. Sent by her in a Chariot to teach Men the Use and Improvement of Corn *ibid.*
- Tripus*,

I N D E X.

<i>Tripus</i> in <i>Apollo's</i> Temple	45
<i>Triton</i> , <i>Neptune's</i> Son described	268
<i>Tritonia</i> , one of the Names of <i>Minerva</i>	112, 116
<i>Trivia</i> , one of the Names of <i>Hecate</i> or <i>Diana</i>	243
<i>Troy</i> , the Walls of it built by the Musick of <i>Apollo's</i> Harp	
37. Destroyed by <i>Hercules</i>	343
<i>Truth</i> worshipped as a Goddess	390
<i>Tutelina</i> or <i>Tutulina</i> , one of the Goddesses of Corn	261
<i>Tyche</i> , one of the Daughters of <i>Atlas</i>	369
<i>Tyndaris</i> , one of <i>Helena's</i> Names	352
<i>Tyndarida</i> the Children of <i>Tyndarus</i> ; <i>Helena</i> , <i>Clytemnestra</i> , <i>Castor</i> and <i>Pollux</i>	352
<i>Typhæus</i> or <i>Typhon</i> , one of the Giants that warred against Heaven	V. 298
V <i>Acuna</i> , a tutelâr Goddess to adult Persons	329
<i>Vagitanus</i> or <i>Vaticanus</i> , a tutelâr God to new born Infants	327
<i>Vallenia</i> , the Goddess of the Vallies	259
<i>Vejovis</i> , <i>Vejupiter</i> , <i>Vedius</i> , Names given to <i>Jupiter</i>	29
<i>Venilia</i> , one of <i>Neptune's</i> Wives	264
<i>Venus</i> , her Image described 123. Her Descent 126. and Marriage <i>ibid.</i> Her several Names 127. Her Actions 132. One of the Nuptial Goddesses 322. An Explan- ation of the Fable of <i>Venus</i>	146
<i>Vergilia</i> , seven of the Daughters of <i>Atlas</i> , called also <i>Pleiades</i>	370
<i>Verticordia</i> , a Title of <i>Venus</i>	131
<i>Vertumnus</i> , courts and obtains <i>Flora</i> 252, 253. can trans- form himself into any shape	267
<i>Vesce Dii</i> , Gods of the lowest Rank and Order	9
<i>Vesper</i> or <i>Vesperugo</i> , the Brother of <i>Atlas</i> turn'd into the Evening Star	371
<i>Vesta</i> the Elder, the oldest of all the Gods; a description of her Image 191. She is the same with the <i>Earth</i>	192
<i>Vesta</i> the Younger, the same with the <i>Element Fire</i> 192, 193 Explication of the Fable of <i>Vesta</i>	194
<i>Vestæ</i> , why round Tables were so called	192
<i>Vestal Fire</i> , how preserved perpetual among the <i>Romans</i>	193
<i>Vibilia</i> , a tutelâr Goddess to adult Persons	329
<i>Vines</i> , first planted by <i>Bacchus</i> 75. The Art of pruning them	

I N D E X.

them first taught by an Ass	75
<i>Violence</i> worshipped as a Goddess	407
<i>Virginia</i> , Daughter of <i>Aulus</i> , dedicates an Altar to <i>Pudicitia Plebeia</i>	392
<i>Viriplaca</i> , one of the Nuptial Goddesses	323
<i>Virgo</i> , one of the Titles of <i>Fortune</i>	406
<i>Virginensis</i> , one of the Nuptial Goddesses	323
<i>Virilis</i> , one of the Titles of <i>Fortune</i>	405
<i>Virtue</i> worshipped as a Goddess	388
<i>Viscata</i> or <i>Viscosa</i> , one of the Titles of <i>Fortune</i>	406
<i>Vitula</i> , a tutelar Goddess to adult Persons	329
<i>Ulysses</i> , his Descent, his Marriage with <i>Penelope</i> 376. Preserves himself from the <i>Syrens</i> 272. His various Adventures	376
<i>Understanding</i> worshipped as a Goddess	391
<i>Unxia</i> , one of the Titles of <i>Juno</i>	109
<i>Volumnus</i> and <i>Volumna</i> , tutelar Deities to adult Persons	331
<i>Volupia</i> , a tutelar Goddess to adult Persons	329
<i>Volusia</i> , one of the Goddesses of <i>Corn</i>	260
<i>Vragus</i> , one of <i>Pluto's</i> Names	283
<i>Urania</i> , one of the <i>Muses</i>	217
<i>Vulcan</i> , a Description of him 179. His Birth and Descent 180. His Employment <i>ibid.</i> courts <i>Minerva</i> , but is rejected: marries <i>Venus</i> , who is false to his Bed 181. Makes the first Woman, whom he called <i>Pandora</i> 181. His Servants 182. His Children 183. The signification of the Fable of <i>Vulcan</i>	185
<i>Vulcania</i> , Feasts celebrated in Honour of <i>Vulcan</i>	181

W.

W <i>Alls of Babylon</i> , one of the Wonders of the World	53
<i>Wonders of the World</i> , seven particularly so called	52
<i>Wise Men of Greece</i> , their Names and Characters, 46, 47.	

X.

X <i>Anthus</i> , one of the Horses of <i>Achilles</i> , his Descent	306
<i>Xenia</i> , all Presents made to Strangers called so	30
<i>Xenius</i> , one of the Names of <i>Jupiter</i>	30

Z.

Z <i>Agreus</i> , one of the Names of <i>Bacchus</i>	81
<i>Zephyrus</i> , his Descent	306
<i>Zeus</i> , one of <i>Jupiter's</i> Names	30

F I N I S.



A. RUSSELL

A. RUSSELL